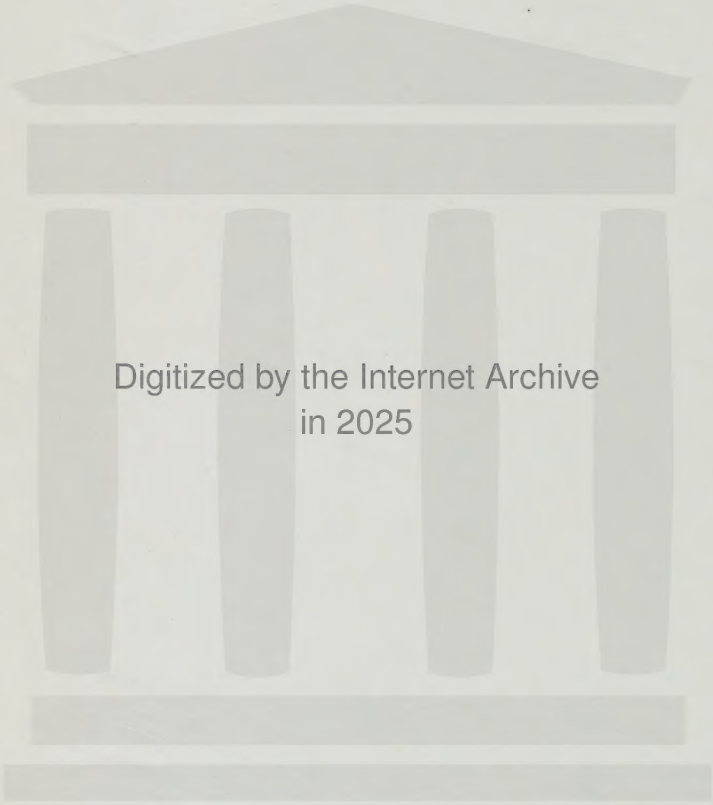
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DE NABUTHAE

A Commentary, with an Introduction and Translation

A Dissertation

SUBMITTED TO THE FACULTY OF LETTERS OF THE CATHOLIC UNIVERSITY OF AMERICA IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY
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THE CATHOLIC UNIVERSITY OF AMERICA
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. . . ἐδοξάσαμεν τὸν θεὸν ἡμῶν, τὸν καθ' ἑκάστην γενεὰν ἐκλεγόμενον τοὺς αὐτῷ εὐαρεστοῦντας· ὃς πρότερον μὲν ἐκ τῶν ποιμνίων τῶν προβάτων ἤγειρεν ἄρχοντα τῷ λαῷ αὐτοῦ· . . . νῦν δὲ ἄνδρα ἐκ τῆς βασιλευούσης πόλεως, ἀρχὴν ὅλου ἔθνους πεπιστευμένον, ὑψηλὸν τῷ φρονήματι, γένους λαμπρότητι, περιφανείᾳ βίου, λόγων δυνάμει, πᾶσι τοῖς κατὰ τὸν βίον περίβλεπτον, εἵλκυσεν εἰς τὴν τῶν ποιμνίων τοῦ Χριστοῦ ἐπιμελείαν.

St. Basil to St. Ambrose, Basil, *Epist.* CXCVII, 1.

Ecce fundit eloquentiae lucidum ac perspicuum flumen Ambrosius: non est ubi haereat lector, ubi caliget auditor.

St. Augustine, *Contra Julianum* 2, 5, 10.

Ab his ergo duabus columnis—Augustinum loquor et Ambrosium—crede mihi, difficile avellor. Cum his, inquam, me aut errare aut sapere fateor.

St. Bernard of Clairvaux to Hugo of St. Victor, Bernard, *Epist.* 77, 8 (Migne 182, 1036 C).

Unum aemulo ac reprehensore carentem, unum plena et indecerpta laude decoratum Ambrosium, cuius ne inventis quidem famam mordax livor attigerit, apud quosdam invenio, quod forte ad puram eius ac simplicem doctrinam, omnis ambigui expertam, referendum est. . . .

Petrarch, *Epistolae de Rebus Familiaribus*, I, 1.

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PREFACE.

Throughout his works Saint Ambrose with something of the earnestness and power of a Hebrew prophet cries out against one of the great evils of his time, the avarice and luxury of the rich and their heartless oppression of the poor. In the *De Nabuthae* in particular is this true, in which, to quote De Labriolle, "with a force that recalls the invectives of the old Roman satirists and moralists he flays the rapacity of the rich and their encroachments upon the defenceless lower classes." In style and structure the work is unquestionably one of the best of Ambrose's shorter compositions, and in content, certainly one of the few having a special appeal to a modern reader. Strange as it may seem, very little, comparatively speaking, has been done on this treatise. Baunard, Förster, Kellner, Lehanneur, and De Labriolle have all praised its literary qualities and its value as a source for the social history of the period, and Schenkl has edited it in the Vienna Corpus; but nothing in the way of a commentary has been written upon the work, nor, so far as I have been able to ascertain, has it ever been translated in its entirety into any of the modern languages. Hence it was with great eagerness that I accepted the task of editing it with an introduction, translation, and commentary, when this was suggested to me as a subject for a doctoral dissertation by Professor Roy J. Deferrari.

For my text I have employed that of Schenkl with such changes as I have noted in the introduction. In my translation I have striven above all for accuracy. Paraphrasing in some instances would have led to greater smoothness but this could only be achieved at the sacrifice of Ambrose's thought and style. Where the Scriptural quotations agree with the Vulgate I have given the rendering of the Douai Version; where the quotations are Ambrose's rendering of the Septuagint, or are from the Old Version, I have made my translation conform to the Douai phraseology as nearly as possible.

Obviously the commentary is the most important part of my work. Hence some words of explanation will not be out of place here. While, in keeping with the character of the Patristic Series, the linguistic side has been emphasized, other phases have been by no means neglected. The Biblical quotations have been compared with the Septuagint, the Old Version, and the Vulgate, and the divergences and similarities noted. Last year, as a preparation for writing the commentary, I read all the works of Ambrose. Accordingly, I have made him his own interpreter in numerous instances by citations from his other writings. I have verified all Schenkl's references to parallel passages in Basil and have noted a few further parallels myself. Unfortunately the cost of printing Greek is so high that I have been obliged to cut Greek quotations to a minimum and to content myself, for the most part, with references to Greek authors. All allusions to the customs and life of the age have been treated in more or less detail. In my study of the vocabulary I have noted all words that do not occur in Classical Latin, or occur rarely, or in a different meaning. In my study of syntax I have noted all usages that are not found, or are found rarely, in the prose writers of the Golden Age. For the study of the vocabulary I have used the Berlin Thesaurus in all possible instances. The study of the syntax is based on the grammars of Kühner-Stegmann and Stolz-Schmalz, and on the numerous monographs devoted to Late Latin. I might mention here, furthermore, that in the study of the vocabulary especially I have not confined myself to the *De Nabuthae* but have brought in many additional examples from other works of Ambrose and, in the case of rare words, from the works of other authors. Since the material on syntax and vocabulary is more or less isolated in the commentary, I have presented it under a connected and summarized form in the introduction. While the terms employed to designate the various periods of Latinity are, I think, sufficiently clear, it may be well to state in just what meaning I have used the following words: "Early" = all Latin before Cicero; Class. = the prose of the Golden Age; "Silver" = the Latin from the death of Augustus to the death of Suetonius; "Late" = all Latin from Apuleius on. As Livy is a writer in a period of transition I have noted all instances in which he is cited as the first to use a certain word

or construction in prose. The term "Silver" has been used to avoid the confusion arising from the various interpretations given to the expression "post-classical."

In citing Latin authors in the commentary, I have followed throughout the method outlined in the Index Librorum Scriptorum Inscriptionum to the Thesaurus Linguae Latinae. Hence all citations taken from Forcellini, Harper, Benoist-Goelzer, and other sources, have been made to conform to the system employed in the Thesaurus. In my treatment of the vocabulary and syntax in the introduction I have merely referred to the Sections of the *De Nabuthae*. Since reference is usually made to the commentary, the chapter numbers can easily be supplied. In all cases they can be ascertained by a glance at the text. A double system of reference is employed for Basil: the first number refers to the pages in Migne P. G. vol. 31; the second, to the columns in the second Benedictine edition. Only the following additional abbreviations need to be explained: B.-G. = Benoist-Goelzer; For. = Forcellini; K.-Schm. = Krebs-Schmalz, Antibarbarus; K.-Steg. = Kühner-Stegmann; St. Schm. = Stolz-Schmalz.

The introduction, in addition to the summary of vocabulary and syntax mentioned, contains a few words on the text, a discussion of the occasion and date, a brief treatment of the sources, a list of echoes from classical authors, and a short appreciation of the literary significance of the *De Nabuthae*.

It is a pleasure to acknowledge my indebtedness and sincere gratitude to Professor Roy J. Deferrari, Head of the Departments of Greek and Latin, who suggested the subject and who has given me constant direction and assistance during its development. My most sincere thanks are also due to the Reverend J. Marshall Campbell, Associate Professor of Greek and Latin, and to the Reverend Adolphe A. Vaschalde, Professor of Semitic Languages, for their generous assistance at all times and especially for their careful reading and criticism of the manuscript. I wish to thank further the Reverend James A. Geary of the Department of Comparative Philology, and the Reverend Graham Reynolds, Associate Professor of Greek and Latin, and all others who have in any way helped me to bring this little volume to completion.

M. R. P. M.

Catholic University, May 4, 1927.

DE NABUTHAE.

A. The Text.

The text of the present edition is that of C. Schenkl in the Vienna Corpus (Vol. 32, 2, 469-516) with only such changes as have been made necessary by the identification of a number of Scriptural quotations hitherto not noted, and by the correction of typographical errors. In enumerating these I shall refer to Schenkl's pages. P. 478, line 7: for *deeset,* read *deesset.* P. 483, line 8: the words *qui enim facit peccatum* belong to the quotation, which is from John 8, 34, and not from Rom. 6, 17, as cited. P. 486, lines 4-5: the words *venite, edite panes meos* should be noted as a quotation from Prov. 9, 5 (the Old Version reading; cf. the note on this passage in my commentary). P. 487, line 18: the words *habes multa bona in annos multos posita* should be italicized, as they are a quotation from Luke 12, 19, and cited as such on p. 484, line 6. P. 496, 3-4: the words *eius autem fidelis est totus mundus divitiarum* should be noted as a quotation from Prov. 17, 6 (Old Version). P. 500, lines 3-4: the words *nec speravit in pecuniae thensauris* should be included in the Scriptural quotation. P. 504, lines 10-11: the words *profunda paupertas abundavit in divitiis simplicitatis suae* should be italicized and noted as a quotation (Old Version reading) from 2 Cor. 8, 2. P. 504, line 11: the words *divites eguerunt et esurierunt* should be italicized and noted as a quotation from Psalm 33, 11. P. 511, line 1: the words *mentis* and *arcano* should not be italicized, as they do not belong to the quotation. P. 512, lines 18-19: the words *quia non est personarum acceptor deus* should be italicized and noted as a quotation from Acts 10, 34. P. 513, line 3: the words *qui in circuitu* should be italicized as they are simply repeated here from the quotation on p. 512, lines 16-18. P. 513, lines 3-4: the words *qui eratis longe, facti estis prope* should be italicized as they are taken directly from Eph. 2, 3. P. 514, line 8: the words *ecce rex motus est ante faciem domini* should be included in the Scriptural quotation. P. 515, line 10: the words *et non deus Baal* should be included in

the Scriptural quotation. P. 491, line 19: the number *43,* which should appear in the margin, is omitted. P. 514, lines 14 and 20: the number *71* should be placed in the margin opposite line 14, and the number *72* should be inserted in the margin opposite line 20, i. e. where *71* stands now. (The last two typographical errors are noted in Schenkl's corrigenda). Furthermore, in several places, I have taken the liberty of changing the punctuation.[1]

B. The Occasion and Date of the De Nabuthae.

The *De Nabuthae* was written [1a] to combat one of the inveterate social evils of the Roman Empire, the heartless avarice and luxury of the rich and their encroachments upon the defenseless poor, which became especially notorious in the last quarter of the Fourth Century.[2] The date of composition cannot be fixed definitely. The Maurists, Tillemont,[3] Ballerini, Förster,[4] and Kellner [5] assign the work to the last years of Ambrose, particularly to the year 394. Their chief arguments are the following: (1) Paulinus [6] states that

[1] For the special difficulties which confronted Schenkl in establishing a critical text of the *De Nabuthae,* cf. Vol. 32, 2 Praef. XXX-XXXIII. His best Ms., Parisiacus 1732, did not contain the first 29 sections of the present work and a diligent search failed to reveal a Ms. that could be considered as having had Parisiacus 1732 for its exemplar. Hence he was compelled to establish the text of the first part of the *De Nabuthae* on the basis of a judicious selection from the reading of the 13 poorer Mss. (they fall into three families) that appear in his apparatus. His edition is much superior to all previous editions of the work and it has received the highest praise. Cf. e. g. R. C. Kukula in the *Ph. W.* (1898), 141-144.

[1a] Cf. Ambr. *Nab.* 4, 18: *hoc ideo scribo, ut cognoscatis vindicem esse dei iustitiam.* From this statement it is certain that the *De Nabuthae* in its present form at least was published by Ambrose as a written work. From its style and structure, however, there can be doubt that it was originally delivered as a sermon.

[2] On the poverty and misery of the lower classes, and on the causes, chiefly political and economic, that brought about this deplorable social condition, cf. Förster, *Ambrosius,* 7-18; Duruy, *History of Rome,* vol. VIII, 1, 18-58; Rostovtzeff, *Social and Economic History of the Roman Empire,* 449-487; *Cambridge Medieval History,* vol. 1, 24-51, 542-567; J. B. Bury, *History of the Later Roman Empire,* vol. 1, 45-63.

[3] Tillemont, *Hist. Eccl.* X, 293.

[4] Förster, *Ambrosius,* 95.

[5] Kellner, *Der heilige Ambrosius,* 122.

[6] Paulinus, *Vita S. Ambrosii,* 41: Ingemiscebat enim vehementer cum

in his last years Ambrose complained a great deal of the increasing avarice on the part of the rich and even of the clergy; (2) that in the *De Nabuthae*[7] itself allusion is made to the scandalous greed and avarice of public officials, which, from other sources, we know was especially pronounced in the closing years of Theodosius' reign. But these arguments are not convincing. The statement of Paulinus is so vague that no definite conclusions can be drawn from it. Ambrose complains bitterly against avarice in the *De Nabuthae,* yet, on the other hand, this theme is not peculiar to the work in question, but is taken up again and again in his other writings. Likewise no conclusions can be drawn from the passage in the work itself. Ambrose simply refers in general terms to the rich and powerful as opposed to the poor, and not to any specific group of officials. The arguments of Ihm[8] and Wilbrand[9] for assigning the work to some time within the years 386-389 are far more plausible. Ihm shows on good grounds that the *De Helia et Ieiunio* was written after 386. Now as the *De Nabuthae* is a companion piece in structure, content—it is significant that the works of Basil were drawn upon as sources for both—and in style, it is probable that these works were produced with no great interval of time between them. Wilbrand carries this argument farther. In the course of his discussion regarding the date of the *De Tobia* he observes that: "If we examine the works of St. Ambrose, emanating from sermons, which show the influence of the homilies of St. Basil, namely, the *Exameron* (386/387), *De Helia et Ieiunio* (after 388), *De Nabuthae* (date uncertain), *Enarratio in Ps.* 1 (after 386), we see that an influence of Basil's homilies can be definitely fixed for the period between 385 and 390. Hence it is during this time that the homilies of Basil seem to have received special attention from Ambrose."

videret radicem omnium malorum avaritiam pullulare, quae neque copia neque inopia minui potest, magis magisque increscere in hominibus, et maxime in eis qui in potestatibus erant constituti; ita ut interveniendi illi apud illos gravissimus labor esset, quia omnia pretio distrahebantur. quae res primo omne malum invexit Italiae, et exinde omnia verguntur in peius.

[7] *Nab.* 14, 61.

[8] Ihm, *Studia Ambrosiana,* 19-20.

[9] Wilbrand, Zur Chronologie einiger Schriften des hl. Ambrosius, *Hist. Jahrbuch* 41 (1921), 19.

C. The Sources.

The sources of the *De Nabuthae* can be classified chiefly under three heads: the Bible, St. Basil, and the Classical Authors. As its name implies, the work in question is based on the history of Achab and Naboth as related in the Third Book of Kings, a narrative which furnished Ambrose with excellent material [1] for an attack upon avarice. In the elaboration of his theme however, he does not confine himself to the history of Naboth alone, but brings in numerous other passages of Scripture to illustrate various points. I shall mention only the more important instances of this procedure here: in 5, 19, and again in 12, 52, he alludes to the story of Lazarus and Dives; in 6, 29 he quotes St. Luke 12, 16-20 and develops these verses at length; in 10, 44 he brings in a long passage from Isaias (58, 5-9) on the nature of true fasting and on justice and mercy toward the poor; in 13, 57-58 he quotes and paraphrases a number of verses from Job 29-31 to furnish an example of a good rich man; in 14, 61-16, 69, in the midst of numerous other quotations, he gives a brief exposition of Psalm 75, which he adapts admirably to suit his purpose.

The indebtedness of St. Ambrose to St. Basil in numerous places in the *De Nabuthae* has been noted by various scholars; [2] particu-

[1] The history of Naboth seems to have made a deep impression upon Ambrose. For further allusions to it in his works, cf. *Epist.* 38, 8: duos finitimos vetus historia describit, regem Achab, et pauperem Nabuthem . . . nonne videtur hic magis dives, hic magis rex, qui sibi abundabat . . . ?; *c. Aux.* 17: he commends the refusal of Naboth to give up his inheritance and follows his example: si ille vineam non tradidit suam, nos trademus Ecclesiam Christi?; *Off.* 2, 5, 17: Naboth is: perfectus, quia sanguine proprio defenderet iura maiorum suorum; *Off.* 3, 9, 63: Naboth is praised for reverencing the laws of his fathers: quid vero sancto Nabuthe, quae fuit causa motis, nisi honestatis contemplatio? . . . maluitque morte declinare huiusmodi turpitudinem; *In Psalm.* 36, 19: Naboth is praised for his action and is placed among the saints: ideo Nabuthe inter sanctos habetur, quia maiorum suorum hereditatem, ne regi quidem putavit esse cedendam; *Exhort. Virg.* 5, 30: Naboth is taken as a type of Christ: hic est qui lapidatus pro nobis est, pro nobis mortuus, pro nobis falsis appetitus testimoniis; qui pauper huc venit cum dives esset. . . .

[2] Cf. the *Admonitio* to the *De Nabuthae* in the Benedictine Edition; Förster, *Ambrosius*, 121-122; Ihm, *Studia Ambrosiana*, 20; Kellner, *Der heilige Ambrosius*, 123; Schenkl, *C. S. E. L.* vol. 32, 2, praef. xviiii-xx.

larly by Schenkl, who has indicated almost all the borrowed passages in his edition in the Vienna Corpus. These, together with a few others which I have noted myself, I have incorporated into the notes in my commentary. Two homilies of Basil were used as sources: the πρὸς τοὺς πλουτοῦντας (Homilia VII, *In Divites*), and the Εἰς τὸ ῥητὸν τοῦ κατὰ Λουκὰν εὐαγγελίου 12, 18 καὶ περὶ πλεονεξίας (Homilia VI, *In Illud Lucae* 12, 18). Ambrose's handling of these homilies is rather curious. As Schenkl notes, he does not use them in succession but takes a passage now from one and now from the other as something in either happens to suit his need. On the whole he has drawn most heavily upon the *In Illud Lucae*. I shall note only the more important borrowed passages from these homilies here: in 5, 21-24 the splendid description of the anguish of a father on being forced to sell his sons to buy food—probably the best passage in the whole work—is taken from the *In Illud Lucae,* 268-269 (46-47); in 5, 26 the description of female [3] extravagance is taken from the *In Divites* 288 and 297 (55 and 58-59); in 7, 33 the thought on imitating Joseph is taken from the *In Illud Lucae* 265 (45); in 8, 38 the thought on the rich man measuring out a long life for himself is taken from the *In Illud Lucae* 273 (49); in 12, 52 the example of the well is taken from *In Illud Lucae* 272 (48); in 13, 54 the passage on the pedigrees of horses is based in part at least on a similar passage in the *In Divites* 285 (53); in 13, 56 the passage on the rich man's ring is taken from the *In Divites* 292 (56). In the case of a number of Scriptural passages used in common in the *De Nabuthae* and in the homilies of Basil mentioned, it is difficult of course to determine to what extent Ambrose was influenced in his choice of quotations. It is significant to note in favor of a strong influence in this regard

[3] It will be noted that many of the passages taken from the two homilies of Basil are rhetorical commonplaces. For the two homilies in question and for several others, these rhetorical commonplaces have been carefully studied by A. Dirking in his monograph, *S. Basilii Magni de divitiis et paupertate sententiae quam habeant rationem cum veterum philosophorum doctrina,* Münster (Westphalia), 1911. Cf. also O. Stählin, *Clemens Alexandrinus, quis dives salvetur,* Leipzig, 1908. The sources for many ideas in this work of Clement's, which from the nature of its subject matter has some points in common with the *De Nabuthae,* are carefully noted by Stählin.

that in several instances he imitates Basil's development of the Scriptural passages.

In the light of his training, the indebtedness of Ambrose to Classical authors, especially to Sallust, Cicero, and Vergil, is by no means surprising, and has been noted by various students of his works; especially by the Benedictine editors and by Ihm,[4] Schenkl,[5] and Wilbrand.[6] On the whole, however, much remains to be done on this point. Some of the imitations and echoes which I have listed for the *De Nabuthae* may be rejected on the ground that they are far-fetched, but there are a number that cannot be questioned. In comparison to the length of the present work the number of unmistakable imitations or echoes is surprisingly large. I have indicated all expressions that have already been noted by others.

Echoes from the Writers of Early, Classical, and Silver Latin Noted in the De Nabuthae.

	De Nabuthae.
Plaut. *Merc.* 373: si sapias.	3, 13: si sapias.
Ter. *Heaut.* 143: facile sumptum exercerent suum.	4, 15: sumptum exercent suum.[7]
Ter. *Ad.* 302: Tot res repente circumvallant se unde emergi non potest . . .	5, 22: circumvallant[8] me facies calamitatum.
Ter. *Heaut.* 929: Quam hic per flagitium ad inopiam redigat patrem.	16, 69: infra omnem inopiam redactus.
Caes. *Gall.* 1, 28, 3: quo famem tolerarent.	5, 17: toleratis famem.
Cic. *Off.* 3, 116: iste chorus virtutum.	5, 22: aerumnarum chorus.
Cic. *Nat. Deor.* 2, 99: saxorum asperitates.	5, 26: saxorum . . . asperitatem.[9]
Cic. *Tusc.* 1, 103: et iam moriendi tempus urgeret.	8, 38: tempus ei mortis urgetur.

[4] Ihm, "De Ambrosio Vergilii imitatore," *Studia Ambrosiana*, 80-94.

[5] Schenkl, vol. 32, 2, praef. xviiii-xx.

[6] Wilbrand, *S. Ambrosius quos auctores quaeque exemplaria in epistulis componendis secutus sit.*

[7] Cf. Ihm, *Studia Ambrosiana*, 82.

[8] Noted by Schenkl.

[9] Cf. Ihm, 82.

	De Nabuthae.
Cic. *Sest.* 83: acerbitate mortis.	11, 48: mortis acerbitatem.
Cic. *Leg. Agr.* 2, 16: mutabo meam sententiam (*et passim*).	17, 70: mutaret sententiam.
Sall. *Jug.* 5, 6: fratribus morbo absumptis.	5, 24: quem non morbus absumpsit.
Sall. *Epist. Pomp.* 1: quem . . . fame, miserrima omnium morte, confecistis.	6, 30: nihil miserius quam fame confici.
Sall. *Cat.* 53, 4: uti divitias paupertas . . . superaret.	13, 56: vultis superare divitias.
Hor. *Carm.* 2, 16, 29: abstulit clarum cita mors Achillem.	5, 24: (quem) non mors abstulit.
Hor. *Epist.* 1, 2, 37: invidia vel amore vigil torquebere.	6, 29: (eum) torquet invidia.
Hor. *Sat.* 2, 7, 111: nil servile gulae parens habet?	8, 28: qui gulae serviunt.
Verg. *Aen.* 11, 611: caelumque obtexitur umbra.	3, 12: agminis volatu caelum obtexitur.
Verg. *Aen.* 7, 749: vivere rapto.	4, 15: qui rapto vivunt.[10]
Verg. *Aen.* 8, 645: et sparsi rorabant sanguine vepres.	5, 19: rorabant cruorem.
Verg. *Aen.* 6, 205: quale solet silvis brumali frigore viscum.	5, 20: ille brumali frigore . . . diriguit.
Verg. *Georg.* 1, 139: tum laqueis captare feras et fallere visco.	5, 20: laqueis studet aves captare.[11]
Verg. *Aen.* 6, 128: sed revocare gradum.	5, 21: (gradum) revocavit.[12]
Verg. *Aen.* 9, 798: mens exaestuat ira.	5, 22: mentis . . . exaestuantis.
Verg. *Georg.* 1, 506: tam multae scelerum facies.	5, 22: facies calamitatum.
Verg. *Aen.* 4, 319: istam, oro, exue mentem.	5, 23: exuam patris mentem.
Verg. *Georg.* 2, 506: ut gemma bibat et Sarrano dormiat ostro.	5, 25: ut gemma bibat, in ostro dormiat.[13]
Verg. *Aen.* 3, 57: auri sacra fames. (Cf. also Hor. *Epist.* 1, 18, 23: quem tenet argenti sitis importuna famesque).	6, 28: auri fames[14] aut sitis.

[10] Noted by Schenkl for Ov. *Met.* 1, 144, but cf. Ihm, 92.
[11] Noted by Schenkl.
[12] Noted by Ihm, 91.
[13] Noted by Schenkl.
[14] Noted by Ihm, 90.

	De Nabuthae.
Verg. *Georg.* 1, 49: illius immensae ruperunt horrea messes.	7, 33: rumpuntur vetusta horrea messibus novis.
Verg. *Aen.* 11, 88: ducunt et Rutulo perfusos sanguine currus.	11, 48: cruore perfusum cadaver.
Verg. *Aen.* 1, 726: per ampla volutant atria.	13, 56: ampla extollunt atria.
Verg. *Aen.* 7, 279: tecti auro, fulvium mandunt sub dentibus aurum.	13, 56: equus tuus aurum sub dentibus mandit.[15]
Verg. *Aen.* 7, 128-129: haec (fames) nos suprema manebat Exitiis positura modum.	16, 66: ut modum peccato suo poneret.
Liv. 28, 34, 4: cum velut contagione quadam . . . insanierunt.	3, 13: quasi quandam contagionem sui pecuniam esse . . . arbitratur.
Liv. 3, 50, 3: respersusque ipse cruore.	5, 20: ipsas epulas fuso cruore respergit.
Sen. *Clem.* 1, 25, 1: ferina ista rabies, sanguine gaudere . . .	5, 23: ferina haec rabies est eligere quem tradas.
Tac. *Germ.* 15: etiam necessitatibus subvenit.	8, 40: sed necessitatibus subvenire.

D. Literary Significance of the De Nabuthae.

The *De Nabuthae* is not free from the general defects that mar Ambrose's style. It shows little originality. There is missing that clear and systematic manner of presentation which we note in the very homilies of Basil employed as sources. Unity in the ideas is not always achieved, and occasionally the thread of the argument seems to be entirely lost. In a word, Ambrose seldom gives one the impression that he is the complete master of his thought in the sense that this is so eminently true of Basil, Augustine, and Jerome. Then, following chiefly the example of Philo and Origen, he frequently tires us by his extreme fondness for allegorical interpretation of the Scriptures. Lastly, the Classical principle of *ars est celare artem* is too often forgotten, and the obvious striving after rhetorical effect, however pleasing it may have been to contemporary taste, cannot fail to repulse the modern reader. But these

[15] Noted by Schenkl.

defects, on the whole, are less glaring in the *De Nabuthae* than in many other works of Ambrose, and the piece justly deserves the praise that it has received from all who have made it the subject of some study. The *De Nabuthae* was undoubtedly given first in sermon form. The oratorical tone and manner of the piece as we have it would suggest this, even if we were unfamiliar with the circumstances under which the works of Ambrose were produced. Now if the purpose of oratory is to persuade, then the *De Nabuthae* eminently achieves its purpose. Even as readers, we are moved by the powerful denunciation of the rich, by the vivid pictures of monstrous abuses, by the appeals for justice and mercy toward the poor, by the solemn and terrible warnings that the rich and mighty are as nothing before the omnipotence of God and that it is to Him that they must render the final account for their wickedness. But we are moved most, as his hearers were once moved, by the awful sincerity of the man himself. This mainspring of true eloquence dominates the work and gives it its greatest power of persuasion. Before this all defects recede into the background and are forgotten.

De Labriolle [1] says that in the *De Nabuthae* Ambrose flays the rapacity of the rich with a force which recalls the invectives of the satirists and moralists of Rome. But his force is more than this. When we read the satires of Horace, we cannot forget his smugness. Seneca reminds us unpleasantly of Lord Bacon. In Juvenal, as Boissier shrewdly remarked, spite helps more than little to sharpen the pen of the moralist. With Ambrose it is different. When we read his invectives against the rich, we are moved because we think of the high official who gave up a great career in the public service of the Empire, because we think of the patrician who gave his own great fortune to charity, because we think of the man who lived to an heroic degree the Christian life that he preached to others. Rather does his force recall the grand moral power and earnestness of the Hebrew prophets whom he loved and studied. It is with them rather he should be compared when he attacks the luxury of the rich and their oppression of the poor.

[1] *Saint Ambroise*, 259.

E. Vocabulary.

In my commentary I have discussed all words in the *De Nabuthae* that do not occur, or occur rarely, in Classical Prose, and in the case of Classical words, I have noted all changes in meaning from the Classical usage. My purpose here is merely to furnish a list of words that are not found, or found rarely, in the Prose writers of the Golden Age, and to tabulate a number of rare or peculiar forms that appear in the *De Nabuthae* and which I have met elsewhere in a cursory reading of the other works of Ambrose. For complete citations, and on all questions relating to semantics, I must refer the reader to my index and commentary.

I. *Substantives.*

1. Substantives in *-tor.*

auctionator, Sect. 22, n. 5. First, it seems, in Ambr.
peccator, Sect. 51, n. 7. Eccl.
usurpator, Sect. 62, n. 22. Late.

2. Substantives in *-tas.*

captivitas, Sect. 51, n. 13. Not before Sen.
enormitas, Sect. 35, n. 6. Quint. (once) and Late.
mendicitas, Sect. 57, n. 23. Plaut., Cic., and Late.
simplicitas, Sect. 60, n. 6. Lucr., Liv., Silver, and Late.
sobrietas, Sect. 67, n. 17. Not before Sen. and Val. Max.

3. Substantives in *-tio* (*-sio*).

aedificatio, Sect. 34, n. 3. Cato, Cic., Varro, Vitr., Tac., and Late.
benedictio, Sect. 46, n. 6. Eccl.
condemnatio, Sect. 7, n. 5. Cic. (twice) and Late.
conscriptio, Sect. 45, n. 7. Cic. (once), Vitr., and Late.
deiectio, Sect. 8, n. 15. Cic. (once), Silver, and Late.
exagitatio, Sect. 62, n. 32. Late.
increpatio, Sect. 64, n. 1. Late.
passio, Sect. 62, n. 11. Late.
portio, Sect. 40, n. 14. Except in the phrase *pro portione,* Silver and Late.
praevaricatio, Sect. 73, n. 3. Cic. (twice), Plin., and Late.

recuperatio, Sect. 57, n. 6. Cic. (once), Jurists, and Late.
remuneratio, Sect. 37, n. 30. Cic. (4 times), and Late.
resurrectio, Sect. 63, n. 18. Late.

4. Substantives in *-tus.*
affectus, Sect. 57, n. 15. Cic. (once), Silver, and Late.
apostolatus, Sect. 62, n. 21. Eccl.
fastus, Sect. 51, n. 9. Mostly Poetic, and not in Prose before Sen.
intellectus, Sect. 63, n. 12. Silver, and Latin.
potus, Sect. 8, n. 6. Cic. (once), Silver, and Late.

5. Substantives in *-tia.*
indigentia, Sect. 30, n. 9. Cic. (twice), and Late.
substantia, Sect. 8, n. 8. First in Quint.
temulentia, Sect. 63, n. 14. Plin., Val. Max., and Late.

6. Substantives in *-a, -ia.*
aerumna, Sect. 16, n. 9. Considered archaic in Class. Latin.
alimonia, Sect. 35, n. 3. Varro and Late.
prosapia, Sect. 54, n. 4. Considered archaic in Class. Latin.
vicinia, Sect. 12, n. 6. Plaut., Ter., Cic. (once), Liv., Aug. Poets, Silver, and Late.

7. Substantives in *-men, -mentum.*
moderamen, Sect. 64, n. 10. Ov., and Late.
velamen, Sect. 3, n. 3. Aug. Poets, Silver, and Late.
augmentum, Sect. 4, n. 10. Varro, Sen., and Late.
indumentum, Sect. 8, n. 7. Late.

8. Substantives in *-ium.*
dispendium, Sect. 11, n. 5. Early, Silver, and Late.
ieiunium, Sect. 1, n. 15. Verg., Hor., Liv., Ov., Silver, and Late.
profluvium, Sect. 41, n. 7. Lucr., Silver, and Late.

9. Substantives in *-or.*
tenor, Sect. 72, n. 1. Verg., Liv., and later writers.
vigor, Sect. 64, n. 6. Verg., Liv., and later writers.

10. Substantives in *-culum.*
signaculum, Sect. 39, n. 8. Late.

11. Diminutives.
agellulus, Sect. 1, n. 3. Verg. (Priap.), and Late.
sacculus, Sect. 39, n. 8. Lucil., Cat., Silver, and Late.

12. Other substantives not classified above.
apotheca, Sect. 35, n. 13. Cic., Hor., Varro, Silver, and Late.
evangelium, Sect. 64, n. 39. Eccl.
hymnus, Sect. 61, n. 2. Sen., and Late (mostly Eccl.).
laquear, Sect. 54, n. 15. Aug. Poets, Silver, and Late.
orphanus, Sect. 57, n. 14. Late.
ostrum, Sect. 25, n. 10. Found in Vitr.; otherwise, only Poetic and Late.
paradisus, Sect. 68, n. 17. Late.
sponda, Sect. 26, n. 10. Aug. Poets, and Late.
stater, Sect. 38, n. 7. Late.
synagoga, Sect. 46, n. 10. Late.

II. *Adjectives.*

1. Adjectives in *-bilis.*
excusabilis, Sect. 23, n. 8. Ov., Manil., Val. Max., and Late.
execrabilis, Sect. 71, n. 4. Liv., Val. Max., Plin., and Late.
mutabilis, Sect. 71, n. 5. Class. but rare.
reprehensibilis, Sect. 65, n. 9. Late.

2. Adjectives in *-alis.*
corporalis, Sect. 38, n. 24. First in Sen.
feralis, Sect. 49, n. 16. Aug. Poets, Silver, and Late.

3. Adjectives in *-ius.*
sardius (< *sarda*), Sect. 26, n. 17. Late. Ambrose employs it as a subst.

4. Adjectives in *-osus.*
harenosus, Sect. 52, n. 13. Sall. (once), Aug. Poets, Silver, and Late.

5. Adjectives in *-icus.*
pacificus, Sect. 62, n. 28. Cic. (once), Lucan, Mart., and Late.
porphyreticus, Sect. 54, n. 16. Suet. (once), and Late.
sericus, Sect. 3, n. 1. Poetic, Silver, and Late.

6. Adjectives in *-us, -ulentus.*
egenus, Sect. 45, n. 3. Plaut., Verg., Liv., Silver, and Late.
somnolentus, Sect. 64, n. 43. First in Apul.

7. Compound adjectives.
degener, Sect. 4, n. 11. Verg., Liv., Silver, and Late.
indebitus, Sect. 8, n. 16. Poetic and Late.

inefficax, Sect. 12, n. 2. Sen., Plin., and Late.
infecundus, Sect. 29, n. 10. Sall. (once), Verg., Ov., Silver, and Late.
innumerus, Sect. 39, n. 6. Lucr., Verg., Ov., etc. The word is mostly Poetic, not being cited in Prose before Pliny.
omnipotens, Sect. 73, n. 8. Cited for Val. Max. (once); otherwise, only Poetic and Late.
pervigil, Sect. 29, n. 7. Ov., Silver, and Late.
supervacuus, Sect. 60, n. 14. Liv., Silver, and Late.
primogenitus, Sect. 22, n. 6. Late.

8. Perf. pass. part. used as adjectives. (Their use as substantives will be taken up under Syntax.)
diffusus, Sect. 11, n. 10. Silver, and Late.
fundatus, Sect. 62, n. 30. Eccl.
ignitus, Sect. 62, n. 10. Late.
maledictus, Sect. 40, n. 2. Late.
positus, Sect. 69, n. 1. Late.
subditus, Sect. 60, n. 18. Late.

III. *Adverbs.*

abiecte, Sect. 4, n. 18. Cic. (twice), Tac. (once), and Late.
congrue, Sect. 22, n. 7. Late.
evidenter, Sect. 44, n. 1. Liv., Silver, and Late.
expresse, Sect. 63, n. 2. Silver, and Late.
taliter, Sect. 73, n. 5. Plin., Mart., and Late.

With the exception of *expresse,* these adverbs are comparatively rare.

IV. *Verbs.*

1. Verbs derived from substantives and adjectives.
aggerare, Sect. 68, n. 11. Verg., Silver, and Late.
caligare, Sect. 62, n. 13. Cic. (Poetry), Lucr., Verg., Silver, and Late.
calculari, Sect. 35, n. 4. Late.
coruscare, Sect. 26, n. 4. Cic. (Frg.), Lucr., Aug. Poets, Silver, and Late. It is found first in Prose in Plin.
germinare, Sect. 53, n. 4. Hor. (once), Colum., Plin., Stat., Mart., and Late.
ieiunare, Sect. 16, n. 1. Late.

mendicare, Sect. 4, n. 17. Plaut., Ov., Sen., Iuv., and Late.
plantare, Sect. 53, n. 5. Colum. (Poetry), Plin., and Late.
pullulare, Sect. 53, n. 6. Nep., Verg., Colum., Iuv., and Late.
seminare, Sect. 53, n. 3. Plaut., Cic. (once), Verg., Colum., and Late.
superbire, Sect. 54, n. 1. Ov., Silver, and Late.
trutinare, Sect. 39, n. 3. Pers. and Late.

2. Verbs in *-tare.*
raptare, Sect. 65, n. 19. Early, Cic. (twice), Poetic (mostly), Silver, and Late.
resultare, Sect. 72, n. 18. Lucr., Verg., Silver, and Late.

3. Verbs in *-scere.*
dulcescere, Sect. 52, n. 11. Cic. (once), Sen., Plin., and Late. The verb is rare.
inardescere, Sect. 28, n. 14. Aug. Poets, Silver, and Late.
nitescere, Sect. 52, n. 10. Poetic, Silver, and Late.

4. Compound Verbs.
abnegare, Sect. 24, n. 4. Poetic, Silver, and Late.
adhinnire, Sect. 65, n. 24. Plaut. (once), Cic. (once), Ov. (twice), Plin. (once), and Late.
adolere, Sect. 30, n. 12. Poetic, Silver, and Late.
adrodere, Sect. 52, n. 7. Cic. (once), Liv. (once), Silver, and Late.
adsociare, Sect. 12, n. 8. Stat. (once), and Late.
adstruere, Sect. 58, n. 11. Caes. (once), Liv., Ov., Silver, and Late.
adtollere, Sect. 51, n. 10. Sall. (once), Aug. Poets, Liv., Silver, and Late.
advertere, Sect. 40, n. 9. Except in combination with *animum,* the verb is mostly Silver and Late.
cohabitare, Sect. 12, n. 3. Late.
commori, Sect. 21, n. 12. Sall. *Frg.* (once), Silver, and Late.
compati, Sect. 40, n. 8. Late.
compugnare, Sect. 21, n. 9. Late.
confringere, Sect. 62, n. 9. Cic. (3 times), Poetic, Silver, and Late.
conterere, Sect. 62, n. 9. Cic. (once), Poetic, Silver, and Late.

consopire, Sect. 63, n. 14. Cic. (3 times), Lucr., Silver, and Late. The word is rare.

contristari, Sect. 44, n. 3. Caelius (in Cic. *Epist.* 8, 9, 5), Poetic, Silver, and Late.

deputari, Sect. 18, n. 7. Early, Cic. (once), and Late. The word belongs to the popular language.

dirigescere, Sect. 20, n. 11. Verg., Ov., Silver, and Late.

eliminare, Sect. 1, n. 5. Mostly Early and Late.

eruderare, Sect. 2, n. 17. Varro, Vitr., and Late. The word is rare.

exaestuare, Sect. 22, n. 1. Lucr., Verg., Liv., Ov., Silver, and Late.

expandere, Sect. 33, n. 8. Lucr., Silver, and Late.

exundare, Sect. 52, n. 6. Silver (Prose and Poetry), and Late.

ingemere, Sect. 1, n. 13. Lucr., Verg., Hor., Silver, and Late.

obdormire, Sect. 63, n. 14. Early, Cic. (once), Silver, and Late.

redoperire, Sect. 2, n. 16. Cited only for Ambrose.

resurgere, Sect. 65, n. 7. Aug. Poets, Liv. (once with *velut*), Silver, and Late.

revelare, Sect. 45, n. 16. Ov., Silver, and Late.

subtexere, Sect. 68, n. 4. Aug. Poets, Nep., Liv., Silver, and Late.

superfluere, Sect. 35, n. 7. Catull. (once), Silver, and Late.

sanctificare, Sect. 40, n. 12. Eccl.

valedicere, Sect. 23, n. 6. Cic. (*Epist.*), Ov., Sen., Suet., and Late.

5. Other verbs.

ligare, Sect. 26, n. 2. Hor., Ov., Silver, and Late.

manducare, Sect. 15, n. 3. Mostly Early and Late. The word belongs to the popular language.

nutrire, Sect. 57, n. 15. Aug. Poets, Liv., Silver, and Late.

V. *Rare forms and peculiarities in declension and conjugation.*

1. Verb forms.

acquiescatur, Sect. 45, n. 26. The impersonal use of *acquiescere* in the pass. is Late. The *T. L. L.* cites 5 instances.

algetur, Sect. 26, n. 7. This impers. use of *algere* in the pass. is cited in the *T. L. L.* only for Sen. *Epist.* 107, 7.

calculari, Sect. 35, n. 4. The *T. L. L.* cites only two examples (both late) for the deponential use of this verb. Add the present instance, and Ambr. *Off.* 2, 14, 67.

dispertireris, Sect. 37, n. 22. Add this example to the list of deponent forms given for this verb in *Neue-Wagener* and in the *T. L. L.*

feriantes, Sect. 66, n. 2. This form is not cited under *feriari* in *Neue-Wagener* or in the *T. L. L.*

non queunt, Sect. 32, n. 3. Add to list in *Neue-Wagener,* III, 624.

peteris, Sect. 58, n. 18. The verb *petere* seems to be used here as a deponent, but the text is probably corrupt.

sudatur, Sect. 26, n. 6. The impers. use of *sudare* in the pass. is cited only once each for Cic., Sil., and Sen.

trutinas, Sect. 39, n. 3. *Neue-Wagener* cite active forms of this verb only for Jerome and Symmachus. To their list of instances for the pass. use of the verb, add also, Ambr. *Epist.* 2, 14: trutinantur.

2. Declension.

fecunditatibus, Sect. 30, n. 4. The pl. of *fecunditas* is cited in the *T. L. L.* only for Eustath. *Bas. Hex.* 5, 7, p. 917 B (c. 425 A. D.)

stateras, Sect. 38, n. 7. This word, evidently the acc. pl. of *stater* (masc.), is modified by an adj. and a part. in the fem., but as stated *s. v.,* this change of gender is probably to be attributed to the scribe rather than to Ambrose.

topazion, Sect. 26, n. 14. This neut. form of the word is cited only for Ambr., Vulg., and Isid.

3. Rare comparatives.

excusabilior, Sect. 23, n. 8. The lexica cite this compar. form only for Val. Max. 8, 11, ext. 4.

multiplicatiora, Sect. 37, n. 31. The compar. form of *multiplicatus* is cited in *Neue-Wagener* only for Ambr. *Off.* 1, 31, 161.

Summary.

From an examination of the above list of words that do not occur, or occur rarely, in Class. Prose, no general conclusions can be drawn regarding the vocabulary of Ambrose as a whole. On the other hand such an examination reveals certain characteristics

which are in accord with the evidence furnished by the monographs on the language of Ambrose that have so far appeared. These characteristics are chiefly the following:

1. Conservatism in forming new words. The present list contains but two (*auctionator,* and *redoperire*) which seem to have been coined by Ambrose. Barry [1] cites very few for the Moral-Ascetical Works, and Mannix [2] states that no words of Ambrosian coinage are found in the *De Obitu Theodosii.*

2. Conservatism in the use of diminutives. In the *De Nabuthae,* he employs only *agellulus, sacculus,* and *servulus;* and of these, *sacculus* is found in Catullus and Silver Prose, while *servulus*—which he uses as an equivalent of *servus*—is Classical.

3. A special fondness for Ciceronian [3] and Vergilian words, and in a less degree for words from Sallust, Livy, Horace, Ovid, Seneca, Pliny, and Tacitus.

These characteristics reveal the purist, and such he was. However, the reader must be warned that on the whole his vocabulary, while containing a large number of Class. words, is only apparently Classical. Semantics have exercised their powerful influence and many Class. words have undergone almost radical changes in meaning.

F. Syntax.

Most of the divergences from the norm of Classical Syntax have been discussed in the commentary in the order of their occurrence in the text. Since the discussions on the various points of syntax are thereby more or less isolated and scattered, it seems best to present here the chief divergences noted in a summarized and connected form. Furthermore I propose to take up here a number of syntactical phenomena which of their nature apply to the *De Nabuthae* as a whole rather than to any particular part of it.

[1] Barry, *The Vocabulary of the Moral-Ascetical Works of Saint Ambrose,* 270-274.

[2] Mannix, *S. Ambrosii De Obitu Theodosii,* 21.

[3] Cf. Ihm, *Studia Ambrosiana,* 82-94; Wilbrand, *S. Ambrosius quos auctores quaeque exemplaria in epistulis componendis secutus sit,* 42-46.

I. *The Substantive.*

1. Concretes.

(a) Sg. for Pl.

cervicem, Sect. 25, n. 12. The sg. is mostly Poetic, Silver, and Late.

(b) Pl. for Sg.

currus, Sect. 64, n. 28. The use of the pl. for the sg. is Poetic in Class. Latin and does not occur in Prose before Pliny.

frumenta, Sect. 33, n. 20. In Class. Latin the pl. is not common and is used only of standing grain. Ambrose employs it consistently of the harvested crop.

proventus, Sect. 29, n. 9. The pl. of the word in this sense of "returns of crops" is cited only for Pliny.

vestes, Sect. 26, n. 5. The pl. is Poetic, Silver, and Late.

2. Abstracts.

The greatly extended use of abstract nouns is a common characteristic of Late Latin, and Ambrose in this regard forms no exception to the rule, unless in so far as he may be considered as being rather conservative, especially in his employment of new formations. For a list of all abstracts in the *De Nabuthae* that are found, or are found rarely, in Class. Latin, the reader is referred to the section devoted to vocabulary.

3. Adjectives and Participles used substantively.

In Class. Latin the subst. use of the adj. and part. is much restricted and may be summarized as follows:

(a) Persons. The sg. is rare and is confined almost entirely to the gen. and acc. cases. The pl. is more common, especially in the nom. or acc.

(b) Things. The neut. sg. of the 2nd decl. may be used in the nom. or acc. to express an abstract idea. The pl. is more common, but is mostly confined to the nom. and acc.

There is already a strong tendency in Sallust to employ adjectives and participles substantively, and from Livy on, the usage becomes very frequent and is extended to all genders, numbers, and cases.[1] Hence Ambrose exercises great freedom in this regard, as

[1] St.-Schm. 608-611; Gabarrou, 147.

the following list of examples shows. Particularly to be noted is his substantival use of the perf. pass. part. neut. in both sg. and pl. Wherever I have discussed a particular instance in the commentary, I shall refer to the Section and note; otherwise, merely to the Section.

A. Adjectives and participles employed substantively in the masc. sg.

In the nom.:

degener, Sect. 51.

dives, passim. The lexica cite the subst. use in the sg. only for Plautus and Silver Latin.

nudus, Sect. 56.

pauper, passim. As in the case of *dives,* the subst. use of this word in the sg. is confined almost entirely to Plautus and Silver Latin. The two words became the conventional terms among the rhetors to designate the rich and the poor. Cf. K.-Schm. s. v. *pauper; T. L. L.* V, 1588, s. v. *dives.*

pius, Sect. 62.

vilis, Sect. 51.

violentus, Sect. 62.

In the gen.:

inferi, Sect. 28, n. 4 (and numerous other adjectives and participles).

In the dat.:

confitenti, Sect. 71.

discedenti, Sect. 23.

inopi, Sect. 53. Cited first for Livy.

B. In the masc. pl.

In the nom.:

gentiles, Sect. 28, n. 3.

mansueti, Sect. 62, n. 28.

pacifici, Sect. 62, n. 28.

In the gen.:

Numerous adjectives and participles.

In the dat.:

egentibus, Sect. 54 (and several other instances).

In the abl.:

in nobilibus, Sect. 61.

in potentibus, Sect. 61, n. 9.

C. Adjectives and participles employed substantively in the neut. sg.

All the examples with two exceptions are in the acc.

In the acc.:

depositum, Sect. 3, n. 7. Cic. *Off.* 3, 95, Silver, and Late.

excusatum, Sect. 41, n. 5.

indebitum, Sect. 53. Cf. Sect. 8, n. 16.

negatum, Sect. 41. Cf. Ov. *Am.* 3, 4, 17. cupimusque *negata.*

utile, Sect. 11. Hor., Quint., and later writers.

In the abl.:

arcano, Sect. 66, n. 9.

condito, Sect. 18, n. 6.

rapto, Sect. 15, n. 4.

D. In the neut. pl.

Almost all the examples are in the acc.

In the acc.:

ad altiora, Sect. 4, n. 5. The phrase occurs first in Livy.

caduca, Sect. 58, n. 19.

data, Sect. 67, n. 9.

desiderata, Sect. 49, n. 19.

inlata, Sect. 52, n. 5.

intolerabilia, Sect. 4.

mediocria, Sect. 4.

multiplicatiora, Sect. 37, n. 31.

oblata, Sect. 67, n. 13.

periculosa, Sect. 65, n. 18.

praerupta, Sect. 65, n. 18.

spiritalia, Sect. 60, n. 19.

In the abl.:

pro aeternis, Sect. 58.

pro magnis, Sect. 58.

In this list of adjectives and participles employed substantively, I have included only such examples as are not found, or are found

rarely, in Class. Latin, and have omitted a number of common Class. instances which are also employed in the *De Nabuthae*. For further illustrations of this usage in Ambrose, cf. Petschenig's Index, Vol. 64, 6, p. 441.

II. *The Pronoun.*

In the commentary I have noted the divergences from the Class. norm in the use of pronouns in the order of their occurrence in the text. My purpose here is merely to present this information under a summarized and connected form. Furthermore I have added a table illustrating the relative frequency of the more important demonstratives in the *De Nabuthae*.

1. The demonstratives.

The divergences from Class. usage are the following: *is* is largely replaced by *iste, ille,* and even by *ipse,* especially in expressions like *is qui* (which becomes *iste qui, ille qui, ipse qui*); *hic* is largely replaced by *iste* and *ille* (also *ipse,* especially in the combination *hic-ille,* which becomes *iste-ille* or *ille-ille* (although the Class. *hic-ille* is also employed); *ipse* has taken on the meanings of *hic, iste, idem,* and *ille,* in addition to its Class. use as an intensive; *idem* has lost much ground; e. g. it occurs but once in the *De Nabuthae*.

The *De Nabuthae* forms so small a part of the Ambrosian corpus that no general conclusions can be drawn here regarding the use of the demonstratives in Ambrose. However, from what has been said above and from a study of the table, it can be stated that, so far as concerns this usage in the present work, Ambrose must be classed among the more careful writers of the Fourth Century.

The Demonstratives in the De Nabuthae.

	IS			HIC			ISTE			IPSE			ILLE		
Sg.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom....	4	..	2	5	4	8	4	2	1	7	2	1	20	5	1
Gen....	9	1	..	3	..	..	1	..	..	5	1	..	2	..	..
Dat....	11	..	..	1	..	1	..	..	..	..	..	..	2	..	..
Acc....	7	2	1	1	1	5	1	1	..	..	1	1	4	1	1
Abl....	4	1	..	4	1	3	2	..	..	1	1	1	7	3	2
Pl.															
Nom....	..	..	..	..	..	..	2	1	1	4	1	..	4	..	1
Gen....	1	..	..	1	..	..	1	..	..	..	..	..	..	..	..
Dat....	..	..	..	..	..	..	..	..	..	..	..	..	4	..	..
Acc....	3	1	3	4	1	6	..	1	1	2	1	..	2	..	3
Abl....	..	..	..	5	..	..	..	..	..	..	1	..	..	..	..

Notes. The only example of the gen. sg. of *iste* is in the phrase *istius mundi.* One instance of the abl. sg. neut. of *hic* is in the phrase *hoc saeculo.* One instance of the gen sg. masc. of *hic* is in the phrase *huius mundi.* The only example of the dat. sg. of *hic* is in the phrase *huic saeculo.* The nom. sg. neut. of *hic* appears 6 times in the expression *hoc est.* The nom. sg. neut. of *is* appears only in the expression *id est.*[1] The gen. sg. masc. of *hic* occurs 5 times also in the stereotyped phrase: *huiusmodi.*

2. Interrogative and indefinite pronouns and adjectives.

(a) *quis* = *uter.* Cf. Sect. 5, n. 5.

(b) *quisquam* = *quis* after *ne.* Cf. Sect. 14, n. 7.

(c) *aliquis* = *quis* after *si, ne,* etc. There are several instances, but on the whole Ambrose is rather careful in this use of *aliquis.*

(d) *quidam* = *aliquis.* Cf. Sect. 52, n. 4.

(e) *nullum* = *neminem.* Cf. Sect. 24, n. 2, and Sect. 63, n. 5.

3. Pronominal and possessive adjectives.

(a) *alter* = *alius.* Cf. Sect. 8, n. 2.

(b) *universi* = *omnes.* This usage is frequent in Ambrose. Cf. Sect. 35, n. 5.

(c) *proprius* = *suus.* Ambrose uses *proprius* frequently for *suus.* Cf. Sect. 62, n. 32; Sect. 65, n. 16; Sect. 67, n. 19, etc.

III. *Adjectives.*

1. Adjectives and participles used as substantives. Cf. Syntax I, 3.

2. Participles used as adjectives. Cf. Vocabulary II, 8.

3. The use of the comparative and superlative. There seems to be one instance of a comparative used for a positive. Cf. Sect.

[1] For further statistics on the comparative frequency of *id est* and *hoc est* in some of the works of Ambrose, cf. the following list:

	id est	*hoc est*
De Jacob	6	6
De Tobia	2	5
De Joseph	4	9
De Fuga Saec.	9	3

Where fluctation is so evident, no definite conclusions can be drawn until all instances of the two expressions are tabulated. Hence Meader's figures (p. 59: Ambrosius, *id est:* 8; *hoc est:* 4) hold only for the Exameron and by no means express a trustworthy ratio of usage for Ambrose.

50, n. 1. In Sect. 22, we have *maior* (*natu*) used for *maximus;* and just below: *seniorem* (= *maiorem*) . . . *iuniorem* (= *minorem*) used for the respective superlative forms. The Greek source for the passage has the superlative. Cf. Sect. 22, notes 7 and 9.

IV. *Adverbs.*

1. Adverbs of place.

Ambrose is very fond of using *ubi* and *unde* in place of a pronoun (with or without a preposition) in its proper case. While this usage is found in Class. Latin it becomes frequent only in Silver and Late writers. Cf. Sect. 31, n. 1. On the use of *unde* = *igitur,* cf. the section on particles.

2. Adverbs of interrogation.

ut quid = *quid.* Cf. Sect. 32, n. 5.

numquid = *num.* Cf. Sect. 11, n. 12.

3. Adverbs of negation.

(a) *nec* = *ne . . . quidem.* I have noted 5 instances. Cf. Sect. 17, n. 3; Sect. 51, n. 8, etc.

(b) *nec* = *neve.* Cf. Sect. 52, n. 19. *nec* is used here to connect two prohibitions.

(c) *non* = *ne.* The use of *non* for *ne* in prohibitions is very common in Ambrose. The present work contains 4 examples. Cf. Sect. 40, n. 5; Sect. 52, n. 18, etc.

(d) *utinam non* = *utinam ne.* Cf. Sect. 41, n. 1.

(e) *ut non* = *ne, ut ne.* I have noted 3 instances. Cf. Sect. 13, n. 6; Sect. 37, n. 8; Sect. 41, n. 10.

4. Other adverbs.

(a) *magis* = *potius.* As in many other Late authors, this usage is very common in Ambrose; the present work, e. g., contains 9 examples. Cf. Sect. 15, n. 2; Sect. 26, n. 25; Sect. 40, n. 19, etc.

(b) *quasi.* Like Jerome, Ambrose shows a special fondness for *quasi.* He employs it:

(1) attributively before a substantive. Cf. Sect. 4: *quasi gradus quosdam cupiditas habet.*

(2) attributively before an adjective or before an adjective used substantively. Cf. Sect. 62: *ille quasi improbus usurpator concidit;* Sect. 9: *quod enim alienum est, quasi pretiosissimum concupiscit.*

(3) As a synonym for *ut*. Cf. Sect. 64. *"Ascendes" ait, quasi rectori equorum, non quasi ascensori.* Cf. Sect. 62, n. 23; also Goelzer, Jérôme, 429-430.

(c) *tamquam*. In Sect. 62 Ambrose employs *tamquam* with a pres. part.: *concidens tamquam in silva lignorum*. This usage is cited first for Livy. Cf. St.-Schm. 458.

V. *The Verb.*

1. Voice. In common with other late writers, Ambrose uses the passive much more extensively than is the case in Classical Latin. He shows, moreover, a special fondness for the impersonal passive. E. g. the present work contains the rare forms: *acquiescatur, algetur, sudatur*. Cf. Vocabulary V, 1.

2. Absolute use of the verb. In Classical Latin the absolute use of the verb is much restricted, being confined for the most part to common expressions in the language of politics, war, and religion.[1] Later, however, the usage became greatly extended, so that in the writers[2] of the Fourth and Fifth Centuries we find a relatively large number of verbs that must be classified under some form of absolute use. In the *De Nabuthae* three well-defined types of this usage can be distinguished. Accordingly in my treatment of the subject I shall make three divisions.

(a) Transitive verbs used absolutely, i. e. without their direct complement in the acc.

abscondere. Cf. Sect. 32: *ut quid abscondam.*

amittere. Cf. Sect. 1: *plures qui rapiant, quam qui amittant.*

differre. Cf. Sect. 40: *dum tu differs, ille moriatur.* This usage is cited for Cic., Nep., and Liv., but only becomes frequent in later writers. Cf. *T. L. L.* V, 1071, 22 ff.

largiri. Cf. Sect. 40: *ne largiendi amittas copiam.*

metiri. Cf. Sect. 39: *quid . . . metiris, et numeras, et obsignas?*

obsignare. Cf. s. v. *metiri*.

rapere. Cf. s. v. *amittere* above.

numerare. Cf. s. v. *metiri* above.

[1] Cf. St-Schm. 632; K-Steg. II, 1, 90-96.

[2] Cf. Goelzer, Jérôme, 350-354; Juret, Filastrius, 42-43; Bayard, St. Cyprien, 219-220; Gabarrou, Arnobe, 126-128; Colbert, De Civitate Dei, 42-44.

reddere. Cf. Sect. 53: *non de tuo largiris pauperi, sed de suo reddis.*

(b) Transitive verbs used absolutely with a dative, i. e., with ellipsis of a direct complement in the acc. This is a favorite construction with Ambrose, especially in the case of verbs signifying "give," "bestow," etc.

dare. The expression *da mihi* occurs a number of times but it is used under the influence of a Scripture passage that is quoted and developed.

denegare. Cf. Sect 35: *non quo ipse uti velit, sed aliis denegare.*

dispensare. Cf. Sect. 63: *qui largiri pauperi et dispensare non novit.* This use is cited first for Martial. Cf. Sect. 63, n. 6.

dispertiri. Cf. Sect. 37: *si dispertireris aliis.* Cf. Sect. 37.

erogare. Cf. Sect. 7: *erogavit populo.* For further instances, cf. Sect. 7, n. 3.

faenerare. Cf. Sect. 60: *domino faenerasti.* Cf. Sect. 60, n. 23.

largiri. Cf. Sect. 57: *quia nulli largiris.* This verb is so used a number of times in the *De Nabuthae* and in other works of Ambrose.

(c) Intransitive verbs used absolutely, i. e., without the usual complements employed to complete their meanings.

abundare. Cf. Sect. 32: *quae sine custode nascuntur et abundant.* For a full discussion of this absolute use, cf. Sect. 60, n. 8.

benefacere. Cf. Sect. 40: *unde benefacias.* Cf. Sect. 40, n. 15.

egere. Cf. Sect. 60: *et qui in divitiis egeant.* Cf. Sect. 60, n. 8.

succedere. Cf. Sect. 69: *canum successit asperitas.* Cf. Sect. 69, n. 15.

uti. Cf. Sect. 35: *non quo ipse uti velit.* This use of *uti* is frequent in Ambrose.

3. Transitive verbs employed intransitively.

deplorare. Cf. Sect. 56: *populus deplorat.* Cf. Sect. 56, n. 15.

mendicare. Cf. Sect. 4: *quam . . . mendicet abiecte.* Cf. Sect. 4, n. 17.

renuntiare. Cf. Sect. 44: *renuntiant cibo.* Cf. Sect. 44, n. 5.

4. Intransitive verbs employed transitively, i. e., with a direct complement in the acc. These will be taken up under the discussion of the acc. case.

5. Tenses.

(a) The indicative. In his employment of the simple tenses of the indicative in the *De Nabuthae,* Ambrose shows no noteworthy divergence from Classical usage. The mood and tense in the clause introduced by *si* in the *si fuerit-est* type of condition will be discussed under the treatment of the conditional sentence.

(b) The subjunctive. The present work contains no irregularities worthy of comment as regards the use of the several tenses and tense sequence.

(c) The imperative. In his use of the imperative, however, he shows considerable divergence. I have noted four instances of the 2nd form where Class. Latin would regularly employ the first, and one example (I have added several others from other works of Ambrose) of both being used together without any difference in meaning. Cf. Sect. 2, n. 17 and Sect. 37, n. 26.

(d) The infinitive and participle. I have noted no divergence in the use of the tenses of the infinitive. In the case of the participle, I have noted one instance of a perf. pass. part. being used for a pres.: *positi* = ὄντες. Cf. Sect. 69, n. 1.

(e) The use of *habere* with the acc. of the perf. pass. part. There are two instances of this usage in the *De Nabuthae:* Sect. 11: *numquid angeli divisa caeli spatia habent.* Sect. 38: *stateras in sacculo obsignatas habere.* These examples are Class. in principle at least, since here *habere* with the acc. of the perf. part. pass. is not a mere circumlocution for the perfect, but lays special stress on the maintenance of the result. Cf. Sect. 11, n. 13.

(f) The periphrastic tenses of the passive expressing past relations. In the present work Ambrose is rather sparing in his use of *fueram,* etc., to form the compound tenses of the passive, only three instances being noted. One however is significant. In Sect. 12, *monitus fuerat* occurs and, a few lines below, is repeated under the form *monitus erat,* a fact that shows he felt no distinction in the meaning of the two expressions. For a discussion of this usage, cf. Sect. 39, n. 19.

VI. *Moods.*

(a) The indicative. In the *De Nabuthae* I have noted no serious divergences from the Class. norm in the employment of the

indicative except in so far as it is affected by the extension of the subjunctive noted below.

(b) The subjunctive. Only the following points need be mentioned here:

(1) Prohibitions are frequently introduced by *non* instead of *ne*. Cf. Syntax IV, 3, above.

(2) The subjunctive is employed with *fortasse*, a rare usage in Class. Latin. Cf. Sect. 25, n. 5, and Sect. 40, n. 1.

(3) There is a marked increase in the employment of the subjunctive in iterative sentences, and in the primary tenses this usage is no longer confined to the ideal second person (as is practically the case in Class. Latin).

All other points relating to the subjunctive will be taken up under the syntax of subordination.

(c) The imperative. Cf. Syntax V, 5, C.

VII. *The Employment of the Cases* (*without Prepositions*).

1. The accusative.

(a) As the direct complement of verbs. In Class. Prose the transitive use of verbs is restricted within comparatively narrow limits. Thus we find many verbs employed transitively in Early, Silver, and Latin Latin that are only intransitive in Cicero and Caesar. On the other hand, the latter are the first to use certain verbs transitively, and naturally their usage is followed by later writers. The Augustan and Silver poets show great freedom in extending transitive use, and their influence is clearly marked upon the writers of Silver and Late Prose. Furthermore the constant operation of analogy is seen everywhere. Lastly, the decline of the other cases, especially the dative, tends to widen the field of the acc., and, in the case of the eccl. writers, the influence of Greek usage as reflected in the Latin Versions of the Bible is considerable.[1] The following list contains all verbs that are used transitively in the *De Nabuthae* but are not so used, or are so used rarely, in Class. Prose.

[1] Cf. especially St.-Schm. 354 and 372. Cf. also Goelzer, Jérôme, 302-309; Goelzer, St. Avit, 59; Gabarrou, 104-105.

adproperare, Sect. 41, n. 2. Liv., Tac., Heges., Ambr.

ascendere, Sect. 64, n. 1. Found in Caes. and Liv., but mostly Poetic, Silver, and Late.

benedicere, Sect. 55, n. 4. Late.

convenire, Sect. 37, n. 1. Late.

erubescere, Sect. 22, n. 10. Pseud-Cic., Sall. (once), Poetic, and Late.

evadere, Sect. 73, n. 5. Verg., Liv., and later writers.

flere, Sect. 23, n. 11. Plaut., Cic. (once), Aug. Poets, Silver, and Late.

ingemiscere, Sect. 21, n. 7. Late.

ingemere, Sect. 1, n. 13. Cited in For. and Harper as entirely Poetic (Verg., Stat., Sen.).

invidere (*alicui aliquid*), Sect. 46, n. 14. Verg., Hor., Ov., Liv., and later writers.

nescire, Sect. 29, n. 1. Plaut., Verg., Silver, and Late.

praevenire, Sect. 38, n. 3. Sall. (once), Liv., and later writers.

rorare, Sect. 19, n. 7. Lucr., Ov., Plin., and Late.

suspirare, Sect. 22, n. 13. Poetic and Late.

(b) Cognate use. I have noted the following instances:

Sect. 52: *servitis . . . ac miseram quidem servitutem.* This example is Class. Cf. Sect. 52, n. 1.

Sect. 63: *somnum suum dormiunt.* Here Ambrose is under the influence of Psalm. 75, 6: *dormierunt somnum suum.* Cf. Sect. 63, n. 15.

Sect. 68: *dixit obdormisse somnum suum divites.* In this instance however, he has used the cognate acc. by analogy with the Scriptural expression.

(c) The use of two accusatives. There is one example of two accusatives with *comprobare* after the analogy of this usage with *vocare,* etc. . . . Cf. Sect. 64: *moderatorem te humanarum mentium Domninus comprobavit.* The usage is Late and rare. Cf. Sect. 64, n. 30.

2. The Dative.

(a) With simple verbs.

dominari, Sect. 67, n. 20. Poetic and Late.

(b) With compounds.

adhaerere, Sect. 7, n. 4. Poetic, Silver, and Late.

adquiescere, Sect. 36, n. 2. Bell. Afr., Suet., and Late.
contradicere, Sect. 18, n. 7. Late.
proficere, Sect. 53, n. 1. Mostly Late.
renuntiare, Sect. 44, n. 5. Silver and Late.
valedicere, Sect. 23, n. 6. Silver and Late.

(c) The use of the dat. with trans. compounds where in Class. prose a prep. with its proper case is usually employed.
deputare, Sect. 18, n. 7. Late.
erogare, Sect. 7, n. 3. Late.
infodere, Sect. 58, n. 2. Poetic, Silver, and Late.
infundere, Sect. 62, n. 16. Poetic, Silver, and Late.

(d) Final dative. I have noted only two examples which are not Classical:

Sect. 11: *spatium . . . oleribus quaereretur.* With *quaerere* this dat. is cited first for Liv. Cf. Sect. 11, n. 1.

Sect. 20: *frumentis . . . receptacula praepararet.* The dat. in place of *ad* with the acc. is cited first for Silver Latin. Cf. Sect. 20, n. 4.

(e) Dative of interest. This dative, which is found as early as Plautus, maintains its vitality through the whole period of Latinity.[1] Ambrose employs it with considerable freedom. Cf. Sect. 1: *et numquam huic saeculo moritur;* Sect. 72: *eo quod Syriae regis pueris deberetur caelestis gratiae auxilium.* From the context the meaning here is clearly, "aid was due against the servants of the kings of Syria." Under this heading we may include also the frequent use of the dat. of the personal pronouns with *abundare* to designate the person for whom one abounds. Cf. Sect. 37: *potes et tibi et aliis abundare.* This use of the dat. with *abundare* is Late. Cf. Sect. 37, n. 3.

(f) Dative of the agent. Like the writers of Silver Latin, Ambrose shows great freedom in his use of this dative, employing it frequently even with simple tenses. Cf. Sect. 33: *et boni alicuius occasio indigentibus adquiratur;* Sect. 38: *ei tempus mortis urgetur;* Sect. 46: *duobus testibus pauper occiditur.* For a discussion of this usage, cf. Sect. 35, n. 9.

[1] Cf. St.-Schm., 373-374.

(g) Dative with adjectives. We need only note here its use with *ingratus* = " ungrateful for," which is Late. Cf. Sect. 69, n. 13.

(h) Dative of possession. This dat. has lost much ground in Ambrose, owing to the extended use of *habere* and *possidere* to signify possession both in the sphere of the concrete and the abstract. Otherwise it presents no divergence from the Class. norm.

3. The Genitive.

(a) with adjectives. The following instances are worth noting: *dives,* Sect. 60: *dives fidei; dives simplicitatis; dives sapientiae.* This gen. with *dives* is almost entirely poetic before Late Latin, being cited in prose only for Val. Max. 8, 15, 2. Cf. Sect. 60, n. 5. *egens,* Sect. 30: *egens omnium.* The gen. with *egere* is rare in Class. Latin except in Sall. Cf. Sect. 30, n. 5, where statistics are given. *piger,* Sect. 64: *piger somnulentae . . . mentis.* The gen. with *piger* is very rare, being cited only for Hor. (once), and Sil. (once). Cf. Sect. 64, n. 43.

(b) With substantives. As is well known, there is a great increase in the use of the genitive with substantives in Late Latin, a fact due to a variety of causes, the chief of which may be considered the great increase in the number of substantives employed, especially abstracts, and an ever growing fondness for abstract expressions. Furthermore, we must take into account a normal development and extension in the use of several Classical types. Lastly, as regards the ecclesiastical writers in particular, foreign influences made themselves felt—chiefly Greek,—but on the whole the extent of these influences has been greatly exaggerated.[1] It is not surprising then to find many expressions that cannot be called Classical and on the other hand to find some, the classification of which is difficult and to a great degree must be considered subjective. My purpose here is to discuss the clearly defined types and attempt some classification of doubtful examples.

(1) The possessive genitive (predicate use). Cf. Sect. 54: *laus ista non hominum sed metallorum est;* Sect. 63: *possessio enim possessoris debet esse, non possessor possessionis,* etc. This use of the gen. is Class. but its great frequency in Ambrose is worth noting.

(2) The use of a substantive in the gen. after an abstract noun

[1] Cf. De Labriolle, Littérature chrétienne, 69-70.

derived (mostly) from an adjective. Cf. Sect. 35: *ubertate proventuum;* Sect. 35: *sterilitas proventuum;* Sect. 62: *claritate virtutum;* Sect. 67: *sacrificiorum ambitione,* etc. This usage in some instances is Class. (cf. Cic. *Quir.* 18: *dis . . . frugum ubertate . . . reditum meum comprobantibus*), or at least Silver Latin (cf. Tac. *Germ.* 27: *funerum nulla ambitio*). Yet it must be noted that in the example from Cic. the idea in the abstract noun is particularly emphasized while in Ambrose it is frequently employed as a mere equivalent for an adjective to secure some stylistic effect. Cf. e. g. Sect. 62: *et eorum fulgentibus meritis et claritate virtutum.* Here the last expression is clearly used as an equivalent for *claris virtutibus.* The following expression from Sect. 62 should probably be included here also: *impressionis suae iniquitate* (= *iniqua impressione sua*). This use of the gen. for the most part is simply a natural development and extension of a Class. usage and its frequency is to be explained by the increase in the use of abstract nouns and a fondness for abstract expressions.

(3) The use of the genitive of an abstract noun in place of the corresponding adjective. Cf. Sect. 63: *somno temulentiae* (= *somno temulento*); Sect. 36: *pietatis faeneratione* (= *pia faeneratione*); Sect. 41: *profluvio vanitatis,* etc. This use of the gen. is Late, although it has close parallels in Silver Latin. For a full discussion, cf. Sect. 63, n. 14. Undoubtedly foreign influence exerted considerable effect in the employment of this gen. but, as Juret [1] points out, it was probably used first to take the place of an adjective that had not as yet been coined, and subsequently, in keeping with the fondness for abstract expressions, it was employed as an equivalent of common adjectives. As a case in point, in Sect. 41 we find the expression *profluvio vanitatis,* and in Sect. 42 (a few lines below): *vanum profluvium.* This seems to indicate that the gen. of the abstract and the adjective came to be considered as absolute equivalents and were employed interchangeably according to the exigencies of style. For a further example of such interchange, cf. Sect. 54: *nobilitatis prosapia,* but Ambr. *Epist.* 2, 19: *prosapiae nobilis conscientiā.*

(4) Genitive of identity. The use of a substantive followed by

[1] Juret, Filastrius, 74.

a synonym in the gen. is a common construction in Late Latin, especially in the ecclesiastical writers who were influenced to some extent by the Hebrew idioms that had passed into the Latin Versions of the Bible. On the other hand we must not forget that we already find in Vitruvius the expression, *audaciae protervitas,* and similar phrases in Apuleius and other pagan writers; hence this genitive must be considered as having had a development in Latin itself, whatever external influences may have governed its frequent usage. Cf. Sect. 18: *veri fide.* Here we already have a parallel as early as Papinian, who seems to have introduced into legal language the phrase *fides veritatis.* Cf. Sect. 18, n. 8. Cf. also St.-Schm. 362. We should probably include here also the following example from Sect. 67: *studium devotionis et fidei.* Where the identity is not complete—as in these instances—a classification is to a certain extent subjective. Thus the expressions *veri fides* and *fides veritatis* might be regarded as equivalent to *vera fides* and thus could be placed under 3 above.

(5) Appositional genitive. The use of this gen. is much restricted in Class. Prose, but in Silver and Late writers we note a gradual extension in its employment. Cf. e. g. Sect. 13: *ludum aleae* (cf. Suetonius: *lusus aleae*). Cf. Sect. 13, n. 11.

(6) Genitive of quality without an attributive adjective. This usage seems to date from Apuleius. Cf. Sect. 57: *dies mendicitatis.* For further discussion and references, cf. Sect. 57, n. 23.

(7) Partitive genitive. There is only one example that need be noted here: *illud quaestionis.* Cf. Sect. 70, n. 1.

4. The Ablative.

On the whole the syntax of the simple abl. in the *De Nabuthae* presents few divergences from the Class. norm. Only the following irregularities are worth noting:

(a) In Sect. 3 we find the expression *perpetua condemnas sollicitudine.* The abl. is employed in Class. Latin with *condemnare* to indicate the penalty only when this penalty is a sum of money, a fine, etc. The use of the abl. to denote other penalties is Late. Cf. Sect. 3, n. 10.

(b) The abl. of separation (or place from which) without a prep.

Sect. 18: *panes . . . urbe delatos.* Class. Prose would require here *ab* or *ex.* Cf. Sect. 18, n. 2.

Sect. 50: *toto mundo fugit.* This use of the abl. of separation after *fugere* is rare. Cf. Sect. 50, n. 6.

(c) The simple abl. with *mergere.* Cf. Sect. 20: *mari mersus est.* Cicero writes *in mari,* the use of the simple abl. being confined to the Poets, Livy, and Later writers. Cf. Sect. 20, n. 6.

(d) The use of the abl. to express duration of time. Cf. Sect. 17: *totis . . . diebus toleratis famem;* Sect. 23: *multa aetate servivit.* For a full discussion of this usage, cf. Sect. 17, n. 8.

(e) The abl. with adjectives.

dives. Cf. Sect. 60: *deo dives.* The simple abl. with *dives* is cited once for Cicero, but otherwise, is Poetic, Silver, and Late. Cf. Sect. 60, n. 4.

locuples. Cf. Sect. 67: *sobrietate locupletior.* The abl. with *locuples* is Poetic and Silver Latin. Cf. Sect. 67, n. 17.

pauper. Cf. Sect. 60: *pauper saeculo.* The use of the simple abl. with *pauper* does not seem to be cited before Apuleius. Cf. Sect. 60, n. 3.

VIII. *The Prepositions.*

The great frequency of the preposition in Late Latin and the causes underlying this syntactical phenomenon have been adequately discussed elsewhere.[1] My purpose here is merely to point out the divergences from the Class. norm which I have noted in the use of the various prepositions in the *De Nabuthae* (and in the case of one use of *ad,* in other works of Ambrose).

1. Prepositions governing the acc.

ad.

A. Local use.

(a) With verbs of motion.

Sect. 67: *conversus ad vos.* The use of *ad* with *conversus* in the sense of "turn toward a person" is cited first in prose for Livy. Cf. Sect. 67, n. 2.

Sect. 17: *ad damna festinat.* The use of *ad* with *festinare* is cited once for Sall., and then for Liv., and later writers. Cf. Sect. 17, n. 2.

[1] Cf. St.-Schm., 393-394; K.-Steg. II, 1, 488-492; Gabarrou, 109-110, etc.

(b) With verbs of rest.

Sect. 13: *adiudices domum tuam ad ludum aleae.* Unless *ad* is used here for the dat., it seems to be employed in the sense of "at." This usage is found to some extent in Class. Prose but is mostly confined to stereotyped phrases. Cf. K.-Steg. II, 1, 519-520. Cf. also Sect. 13, n. 10.

(c) Other uses of *ad* that may be classed as local.

ad after *aio* and *dicere* in place of the dat. This usage is Late Latin. For a full discussion, cf. Sect. 50, n. 10, and Sect. 51, n. 1.

B. Temporal use.

Sect. 21: *ut ad tempus poenam differre.* The phrase *ad tempus* in this sense of "for the time being," "temporarily," though cited for Cicero, is rare in Class. Latin. Cf. K.-Steg. II, 1, 521.

C. Transferred use to express other relations.

(a) Final use with verbs.

Sect. 21: *vinum deesset ad mensam potentis.* The dat. is the ordinary Class. usage to express purpose or end after *deesse; ad* is found, but it usually designates a remote rather than an immediate end. It is interesting to note that in Sect. 20, a few lines above, Ambrose empoys the dat. in the same expression: *ne piscis mensae tuae desit.* Cf. Sect. 21, n. 3.

Sect. 21: *nihil sibi ad cibum relictum.* The final dat. is the ordinary Class. usage after *relinquere.* Cf. K.-Steg. II, 1, 344.

(b) Final use with substantives.

Cf. Sect. 8: *non est mihi panis ad victum, nummus ad potum, sumptus ad alimentum, ad indumentum substantia.* This use of *ad* is common enough in Class. Latin but is far more frequent in Early, Silver, and Late writers. Cf. K.-Steg. II, 1, 522, and especially *T. L. L.* 1, 539-541. Ambrose is very fond of this construction.

(c) The use of *ad* with adjectives to express final, and various other relations. Ambrose employs *ad* frequently and with great freedom after adjectives. In the commentary under Sect. 22, n. 4, I have given a list of adjectives (with full citations) which I have noted in a rapid reading of his works. Hence I shall present this information only in a summarized form here. The following adjectives employed with *ad* by Ambrose are not listed in the *T. L. L.*

1, 541, 3 ff.: *deformis, dives, dulcis, fructuosus, humilis, inanis, irrationabilis, medicabilis, nudus, pretiosus, vilis.* As regards the other adjectives which he uses in this construction, *decorus, facilis, mollis, salutaris, venustus,* are cited for Cicero; *habilis,* Varro; *opimus,* Livy; *promptus,* Cato; *sterilis,* Varro; *utilis,* Plautus, Cicero, and Varro; *fragilis,* Prudentius; *suavis,* Gellius.

(d) The use of *ad* in the sense of "in respect to," etc., is extended to verbs.

Cf. Sect. 52: *nitescit ad speciem, dulcescit ad potum.* Cf. Sect. 52, n. 11.

circa.

Sect. 69: *defecit circa eum hominum humanitas;* Sect. 72: *beneficia circa se divina;* Sect. 73: *circa indignos promissa.* This use of *circa* = *erga* is Silver and mostly Late Latin. Cf. Sect. 72, n. 3.

inter.

Sect. 30: *et inter haec quid eligat.* This use of *inter haec* = *interea* is cited for Livy and later writers. Cf. Sect. 30, n. 13.

intra.

Sect. 12: *inducis mare intra praedia tua.* This use of *intra* = *in* with the acc. is Class. but rare. Cf. Sect. 12, n. 18.

per.

Sect. 68: *per divitias ac potentiam . . . propter avaritiam.* This use of *per* = "on account of" is mostly Silver and Late Latin. Cf. Sect. 68, n. 16.

post.

Sect. 72: *et post hoc . . . adstitit.* The use of *post hoc, id, illa, quae* = *postea* is Poetic, Silver, and Late. Cf. Sect. 72, n. 21.

secundum.

Sect. 50: *secundum historiam ait, secundum aenigmata. . . .* In this sense of "according to," *secundum* is especially common in the eccl. writers. The usage is Class. Cf. K.-Steg. II, 1, 536.

2. Prepositions governing the abl.

de.

In the commentary I have discussed in more or less detail all divergences from the Class. norm noted in the employment of this preposition in the *De Nabuthae.* Hence I shall merely summarize here this scattered material and refer the reader to the notes for full information.

(a) The use of *de* to express source or separation after verbs and expressions which in Class. Latin are almost invariably followed by *ab* or *ex*.

adipisci, Sect. 45, n. 4.
coepisse, Sect. 57, n. 20.
derivare, Sect. 52, n. 15.
eicere, Sect. 68, n. 17.
eruere, Sect. 16, n. 10.
periclitari, Sect. 31, n. 2.
periculum est, Sect. 31, n. 5.

(b) The use of *de* with the abl. of material.

Sect. 36: *de bonis facitis mala.* Although *de* is so used in Class. Latin, *ex* is the ordinary prep. employed. Cf. Sect. 36, n. 3.

(c) The use of *de* in place of the partitive gen.

Sect. 5: *nihil . . . de possessionibus . . . concupivit.*

Sect. 18: *ne quid de condito minueretur.* For a full discussion of this construction, cf. Sect. 18, n. 5.

(d) The use of *de* in place of the possessive gen.

Sect. 28: *cui regnum de mortuis, cui sedes inferna sint.* Cf. Sect. 28, n. 9. Cf. the French: *la royaume des morts.*

(e) Other uses of *de.*

Sect. 11: *maior vobis cura de pauperum spoliis, quam de vestris emolumentis est.* This use of *de* in place of the objective gen. with *cura* is rare, and, before Late Latin, is found chiefly in Cicero. Cf. Sect. 11, n. 2.

Sect. 24: *de mea impietate suspectos.* The use of *de* with *suspectus* is cited in the *T. L. L.* only for Cicero and Tertullian. Cf. Sect. 24, n. 3.

Sect. 27: *bene ait idem propheta de divitibus.* The use of *de* with *aio,* though found in Cicero's philosophical works, only becomes common in Late Latin. Cf. Sect. 27, n. 9.

Sect. 57: *quid de te futurum est.* The use of *de* in this expression, though found in Cicero, is relatively rare, the simple abl. being the ordinary usage. Cf. Sect. 57, n. 22.

ex.

Sect. 54: *ex illo patre generatus.* In Class. Latin immediate origin is expressed by the simple abl. Cf. Sect. 54, n. 9.

pro.

Sect. 18: *pro numero aestimaretur.* The use of *pro* with *aestimare* to indicate measure is rare but occurs once even in Cicero. Cf. Sect. 18, n. 3.

Sect. 34: *pro sumptu . . . impendis.* In Class. Latin *in* or *ad* with the acc. is employed after *impendere,* the use of *pro* being confined to Silver and Late writers. Cf. Sect. 34, n. 2.

Sect. 64: *pro suo . . . arbitrio;* ibid.: *pro sua voluntate.* The use of *pro* in place of *ad* in these expressions is Late Latin. Cf. Sect. 64, notes 17 and 21.

3. Prepositions governing the abl. or the acc.

in (with abl.).

(a) *in* = *apud.* Cf. Sect. 64: *in Ambacum propheta;* Sect. 65: *in Zacharia.* This usage is Late Latin. Cf. Sect. 64, n. 33.

(b) *in* after *abundare* and *confidere.* The use of *in* with the abl. after these verbs is peculiar to the eccl. writers, who were influenced by the Hebrew and Greek idioms that passed into the Latin Versions. Cf. Sect. 60, n. 9, and Sect. 65, n. 20.

super (with the acc.).

Sect. 67: *super Cain fratris munera placuit munus Abel.* This use of *super* = "more than" is Late, although it already has some close parallels in Silver Latin. Cf. Sect. 67, n. 15.

IV. *Nominal Forms of the Verb (Infinitive, Gerund and Gerundive, Participle, and Supine).*

A. The infinitive.

The frequent and extended use of the infinitive in Late Latin—it has lost ground only after the *verba declarandi et sentiendi* and even in this case there are some instances which are an extension of the Class. use—has often been treated and hence need not be taken up here. My purpose is merely to point out the usages of the infin. in the *De Nabuthae* that are not found, or are found rarely, in Class. Latin.

1. The infinitive employed as a substantive.

Sect. 23: *ferina haec rabies est, eligere quem tradas;* Sect. 28: *quam misera servitus, servire peccatis.* This use of the infinitive as an epexegetical supplement or as an appositive of a substantive

is very frequent in Plautus and seems to have been very common in the popular language. In Class. Latin it is comparatively rare, being confined chiefly to Cicero (philosophical works) and Sallust, who were strongly influenced by the frequent employment of this construction in Greek. Cf. St.-Schm. 419; K.-Steg. II, 1, 665.

2. The infinitive employed as a complement of verbs and phrases.

As each instance is discussed in detail in the commentary, I shall refer the reader to the latter for full information.

(a) With verbs of "wishing," "fearing," etc.

desiderare, Sect. 10, n. 2. Cic. (3 times), Silver and Late.

formidare, Sect. 3, n. 8. Plaut. (once), Cic. (once), Hor. (once), Trag. Inc. Fest. (once), and Late.

fugere, Sect. 12, n. 3. Cited for Cic., but mostly confined to the Aug. Poets and later writers.

metuere, Sect. 50, n. 8. Poetic, Rhet. Her. (once), Livy, and later writers.

(b) With verbs signifying "to be able," etc.

non novisse = "not know how," Sect. 5, n. 7. Early, Poetic, and Late. This use of *non novisse* [1] is very common in Ambrose, occurring, e. g., 7 times in the present work alone.

(c) With other verbs and expressions.

mereri, Sect. 73, n. 9. Poetic, Silver, and Late.

in potestate est, Sect. 56, n. 17. The use of the infin. with this expression is not cited in the grammars or lexica. Cic. employs *ut* and the subjunctive.

3. The accusative and infinitive.

(a) With causative verbs.

facere, Sect. 57, n. 13. Found occasionally in Early, Class., and Silver Latin, but mostly confined to Late writers. There are 3 examples in the present work.

permittere, Sect. 26, n. 16. Early, Liv., Tac., Late, and Inscriptions.

[1] Ambrose employs *nescire* and *non novisse* as synonyms in all meanings. Cf. Sect. 29: *naturae ipsius munia nescit, nec somni ipsius novit vices,* and Sect. 16: *et ieiunare voluntarius nisi Deo nescit, ieiunare nisi ex necessitate non novit.*

(b) With the *verba declarandi et sentiendi.*

advertere, Sect. 40, n. 9. Liv., Plin., Apul., etc.

considerare, Sect. 30, n. 7. Cic. (4 times), Silver, and Late. The construction is relatively rare before Late Latin.

novisse, Sect. 14, n. 9. Rhet. Her. (once), and Poetic.

spectare, Sect. 21, n. 6. Cited in K.-Steg. only for Plaut. and Ov.

(c) With impersonal verbs.

liquet, Sect. 73, n. 1. Cited in K.-Steg. only for Cic. (once) and Gell. In the commentary I have given comparatively complete statistics for the various constructions employed with *liquet* in the works of Ambrose exclusive of the *Hegesippus.*

B. Gerund and gerundive.

In common with other late writers Ambrose employs the gerund much more frequently than the gerundive, but otherwise his usage in the present work at least is quite Class. for the most part, as the following list of instances will show.

1. The gerund.

Gen.

Sect. 40: *largiendi amittas copiam;* Sect. 30: *abeundi supplicia;* Sect. 29: *cura . . . rapiendi aliena;* Sect. 65; *spem resurgendi;* Sect. 21: *vendendi . . . arbitrium;* Sect. 13: *commercium vivendi;* Sect. 38: *tempora . . . vivendi;* Sect. 30: *vivendi substantiam.*

Abl.

(a) Expressing means.

Sect. 56: *qui aedificando . . . vultis superare divitias;* Sect. 10: *reprehendit errorem suum pecuniam offerendo.* Note the use of an object in the acc. in the last example. The usage is Class. but becomes frequent only in Late writers. Cf. Sect. 10, n. 1.

(b) With *in.*

Sect. 38: *qui in manducando et bibendo locarit spem.*

(c) Expressing manner or circumstance.

Sect. 63: *significavit expresse dicendo.* This use of the abl. of the gerund as the equivalent of the pres. part. is rare in Class. Latin but it receives considerable impetus in Livy and Ovid, and thereafter increases steadily. For a full discussion, cf. Sect. 63, n. 3.

2. The gerundive.

Nom.

Sect. 31: *vivendum est.*

Gen.

Sect. 72: *vincendi eius . . . oraculum;* Sect. 62: *nullis divitiarum quaerendarum . . . incendiis.*

Acc.

Sect. 7: (*id*) *esse servandum.*

C. The participle.

The employment of the part. as an adj.,[1] and as a subst.,[2] has already been discussed. Hence only two further points need be noted here.

(a) The pred. use of the part. in *-urus.*

Cf. e. g. Sect. 6: *unde sit gravis ruina lapsuro.* The pred. use of the fut. part. is found occasionally in Cic., but only becomes common in Livy and later writers. Cf. Sect. 4, n. 6. The usage is common in Ambrose.

(b) The use of *dicens* in introducing Scriptural quotations. Cf. e. g. Sect. 25: *nec audis scripturam dicentem . . .*; Sect. 65: *locutus est dominus dicens. . . .* This use of the pres. part. of *dicere* is practically stereotyped among the eccl. writers. Cf. Sect. 25, n. 3.

D. The supine.

No instances occur in the *De Nabuthae.*

X. *Particles.*

The use of the particles in Ambrose has been little studied.[3] Hence it will be well worth while to point out here the more important peculiarities which I have noted in the employment of the particles in the *De Nabuthae.*

[1] Vocabulary II, 8.

[2] Syntax I, 3. On the tenses of the part., cf. also Syntax V, 5, d.

[3] However Petschenig has listed a number of divergences from the Class. norm in his Index Verborum et Locutionum to Vols. 62 and 64 (Expositio Psalmi CXVIII and Explanatio Psalmorum XII). This Index appears in Vol. 64, 440-472.

A. Copulative particles.

1. *et.*

(a) *et* used to connect two imperatives. Cf. Sect. 2: *redoperi terram et . . . divitem deprehende;* ibid.: *eruderato . . . et . . . argue.* The use of *et, atque* or *-que* to connect two imperatives is regular in the Inscriptions and is common in Early writers, but is comparatively rare in Class. Latin. In Silver and Late Latin, however, the usage again becomes frequent. Cf. St.-Schm. 494-495; K.-Steg. II, 2, 29.

(b) *et* = *etiam.* In Plautus and Terence *et* is found occasionally in the sense of "also" in a change of person, and this usage is cited also for Cicero. The latter furthermore employs *et* immediately after an adversative conjunction (e. g. *verum et*), after *nam* (this use occurs also in Sallust) and *simul,* especially if a pronoun follows, and (rarely) before substantives and proper names. As Schmalz [1] and K.-Steg. point out, *et* is not used in these examples with the exact force of *etiam,* which gives an heightening or intensive effect, but is employed simply in the sense of "also," i. e., to add something new to a concept or idea just past or still thought of. In Livy and later writers, however, we often find *et* employed in this sense of "also" and as the exact equivalent of *etiam.* These two uses of *et* are very common in Ambrose, especially the use of *et* for *etiam.* For the following method of presentation I am indebted to Juret.[2]

(α) *et* = "also" or *etiam* after a subordinate conjunction. Sect. 54: *ne forte et illis dicatur;* Sect. 65: *quomodo et in Exodo habes;* Sect. 48: *ut et mortuus luat;* Sect. 51: *unde et in evangelio Jesus quaerebatur;* ibid.: *unde et Thesbites ait;* Sect. 64: *unde et ascensores . . . malui.* N. B. In these examples after *unde, unde* is used in the sense of *igitur.*

(β) *et* = "also" or *etiam* after a coordinate conjunction. Sect. 49: *denique et Iezabel ipsam comederunt;* Sect. 52: *ita et acervus . . . est.*

(γ) *et* = "also" or *etiam* in the interior of a proposition. In this case *et* is almost always placed before the word which it affects.

[1] St.-Schm. 495; K.-Steg. II, 2, 8-9.

[2] Juret, Filastrius, 133-135.

Sect. 26: *delectantur et compedibus;* ibid.: *delectant et vulnera;* ibid.: *habent et gemmae pondera;* ibid.: *habent et vestes sua frigora;* Sect. 46.: *duobus testibus et Susanna est adpetita; duo testes et synagoga invenit,* etc. This usage is especially common in Ambrose. Note furthermore his fondness for employing *et* thus in parallel structures.

2. *etiam.*

The use of *etiam* in the *De Nabuthae* conforms to the Class. norm but it has lost much ground before *et.* I have noted only 7 instances of its occurrence alone and only 2 examples of its use with *sed.*

B. Disjunctive particles.

aut certe. Cf. Sect. 15 and Sect. 68. In Class. Latin this expression is almost entirely confined to Cicero. Cf. Sect. 15, n. 6.

C. Adversative particles.

(a) *non solum sed et,* Sect. 65. This use of *sed et* for *sed etiam* after *non solum* is cited first for Columella. Cf. Sect. 65, n. 15.

(b) *sed = et, atque.* Cf. Sect. 57: *et equus tuus aurum . . . mandit. sed delectant te ornamenta pretiosa.* This use of *sed* is confined in Class. Latin chiefly to Sallust. Cf. Sect. 57, n. 11.

(c) *immo magis.* Cf. Sect. 25: *immo magis hortabitur.* This use of *immo* with *magis* is not cited in the lexica. As *magis* often has the force of *potius* in Ambrose, the expression is evidently used here as the equivalent of the common late combination *immo potius.*

D. Explicative or causal particles.

(a) *etenim.* This particle is especially common in Cicero but is used but seldom in Silver Latin. In Late Latin, however, it again comes into general use—e. g., Ambrose employs it 5 times in the present work. The following instances of its use before *quia* and *qui* are worth noting: Sect. 66: *etenim qui confitetur;* Sect. 65: *etenim quia nemo . . . est.*

(b) *nam.* (α) Sect. 68: *nam quid etiam illa replicem?* This use of *nam* before *quid* in an interrogative preterition is essentially Ciceronian, though cited for Sallust, Propertius, and later writers. Cf. Sect. 57, n. 8. (β) Sect. 67: *nam unde . . . placet?* This use of *nam* before the interrogative word in sentences expressing wonderment, etc., at what has just been said, is confined to the Comic and Augustan Poets. Cf. Sect. 67, n. 16.

(c) *utique.* Sect. 58: *minister utique eius, non arbiter.* This use of *utique* as an intensive or explicative particle is Late Latin. Cf. Sect. 58, n. 4.

E. Conclusive particles.

(a) *denique* = *igitur.* The usage is Late. Cf. Sect. 12, n. 9. I have noted 3 instances in the *De Nabuthae.*

(b) *et ideo.* As a conclusive particle connecting coordinate sentences, *et ideo* is cited for Varro (once), Celsus, Columella, and more frequently for Fronto and later writers. Cf. Sect. 38, n. 18. It is very common in Ambrose, being found 7 times in the present work alone.

(c) *ideoque.* As a conclusive particle connecting coordinate sentences, *ideoque* is cited first for Lucretius (4 times), Varro (once), Nepos (once), and then for Silver and Late Latin. Cf. Sect. 5, n. 9. It is comparatively frequent in Ambrose, being employed, e. g., in the present work 4 times.

(d) *ideo.* The use of *ideo* as a conclusive particle connecting coordinate sentences is cited only for Early, Silver, and Late Latin. Cf. Sect. 56, n. 3. It is not so frequent in Ambrose as *et ideo* and *ideoque.* It occurs only twice in the *De Nabuthae.*

(e) *unde* = *igitur.* This late use of *unde* is common in Ambrose, being found e. g. 5 times in the present work. Cf. Sect. 27, n. 7; Sect. 29, n. 12, etc.

XI. *The Syntax of Subordination.*

1. The indirect question. There is one example of an indirect question in the indic. Cf. Sect. 2, n. 13.

2. The use of *quod, quia, quoniam,* and *eo quod* to introduce clauses after the *verba declarandi et sentiendi.* For a full discussion, cf. Sect. 4, n. 1, and Sect. 7, n. 9. Cf. also the following table illustrating the use of these particles in the present work.

Table illustrating the use of *quod,* etc., after the *verba declarandi et sentiendi* in the *De Nabuthae.*

	quod.			
	Verba declar.	Verba sent.	Impersonal expressions	
Indicative	0	2	0	2
Subjunctive	2	3	2	7

quia.

	Verba declar.	Verba sent.	Impersonal expressions	
Indicative	1	6	0	7
Subjunctive	0	0	0	0

Note. *eo quod* with the subjunctive is employed once after *monitus erat; quoniam* with the indicative is found once after *accipiamus.*

3. Clauses introduced by *eo quod, non quo,* and *secundum quod.*

(a) The use of *eo quod.* Though found in Class. Latin, the use of this particle as an exact equivalent of *quod* is mostly confined to Silver and Late writers. Cf. Sect. 7, n. 9. It is employed 3 times as a causal particle in the present work.

(b) The use of *non quo* to introduce an untenable reason. Cf. Sect. 35, n. 11 (the only example in the present work). The usage is mostly Ciceronian.

(c) *secundum quod.* The use of this combination is confined to Late Latin. Cf. Sect. 38, n. 20.

4. The use of *quamquam.*

The subjunctive is employed. Cf. Sect. 56, n. 5.

5. *dum.*

Final use. Cf. Sect. 21, n. 1. Late Latin.

6. *ut.*

(a) Final use. The employment of a clause introduced by *ut* (*ne*) after *acquiescere* is confined to Late Latin. Cf. Sect. 36, n. 2. On the use of *ut non* = *ne, ut ne* in final clauses in Ambrose, cf. the section on adverbs of negation, Syntax IV, 3.

(b) Consecutive use. The use of a clause introduced by *ut* as the subject of *bonum est* is Late. Cf. Sect. 66, n. 1.

(c) Temporal use. The present work contains one example of *ut* with the imperfect subjunctive expressing a circumstantial relation after the manner of *cum.* For a full discussion, cf. Sect. 20, n. 3.

(d) *nisi ut.* The use of *nisi ut* in which *nisi* combines with the negative expressed or implied in the main clause to produce an affirmative is peculiar to Silver and Late Latin. The present work contains two instances of this usage. Cf. Sect. 20, n. 17, and Sect. 49, n. 2.

7. Conditional sentences.

Only the two types *si sit-est* and *si fuerit-est* need be taken up here.

(a) *si sit-est* type. In the *De Nabuthae* most of the examples of this type are obviously present general conditions: Cf. e. g. Sect. 1: *si unus occidat, adsurgunt plurimi;* Sect. 16: *ieiunant, si non habeant;* Sect. 11: *iniuriam vestram putatis, si quid pauper habeat.* The employment of the subjunctive in the protasis is probably a natural outgrowth of a gradually increasing tendency to use the subjunctive in iterative sentences.

(b) *si fuerit-est* type. This type is likewise employed for the most part as a present general condition and is much more frequent in the present work than the form *si sit-est.* Cf. Sect. 14: *si . . . pauper non cesserit . . . tegere non possunt;* ibid.: *lugent divites, si non potuerint aliena diripere.* This usage is also extended to relatives and *cum.* Sect. 12: *cum hos excluserint, alios inveniunt;* ibid.: *cum illos propulsaverint, . . . necesse est;* Sect. 4: *quidquid acquisieris . . . indiges;* ibid.: *quo . . . ascenderit . . . eo ad altiora festinat;* ibid.: *quanto plus habueris, plus requiris,* etc. From an examination of the examples cited, it can easily be seen that the form in *-erit* does not have the same meaning in all instances but that it can refer to the past, present, or future. Hence in many cases it is difficult to determine with reasonable certainty the mood and tense of the form in *-erit,* especially where the latter can not be taken as a fut. indic. or perf. subjunct., but is used rather as pres. indic. or pres. subjunct. Therefore it seems best in many instances to adopt the view of Blase and Juret, who hold that the forms in *-erit* were often employed in Late Latin with the force of a present or future conditional. For full references to Blase and Juret, cf. Sect. 1, n. 9.

DE NABUTHAE.

1, 1. Nabuthae[1] historia tempore uetus est, usu cottidiana. quis enim diuitum non cottidie concupiscit aliena? quis opulentissimorum non exturbare[2] contendit agellulo[3] suo pauperem atque inopem auiti[4] ruris eliminare[5] finibus? quis contentus[6] est suo? cuius non inflammet diuitis animum uicina possessio?[7] non igitur unus Achab natus est, sed quod peius est cottidie Achab nascitur et numquam moritur huic[8] saeculo. si[9] unus occidat, adsurgunt plurimi, plures qui rapiant quam qui amittant. non unus Nabuthae pauper occisus est; cottidie Nabuthae sternitur,[10] cottidie pauper occiditur. hoc metu percitum humanum genus cedit[11] iam suis terris, migrat cum paruulis pauper onustus pignore[12] suo, uxor sequitur inlacrimans, tamquam ad bustum prosequatur maritum. minus tamen deplorat illa, quae deflet suorum funera, quia etsi amisit coniugis praesidium sepulchrum tenet, etsi filios non tenet, tamen exules non dolet, non ingemit[13]

2 grauiora funeribus tenerae prolis[14] ieiunia.[15] quousque[1] extenditis,[2] diuites, insanas[3] cupiditates? *numquid*[4] *soli habitabitis super terram?* cur eicitis consortem[5] naturae et uindicatis uobis possessionem naturae? in[6] commune omnibus, diuitibus atque pauperibus, terra fundata[7] est: cur uobis ius proprium soli, diuites, adrogatis? nescit[8] natura diuites, quae omnes pauperes generat, neque enim cum uestimentis nascimur,[9] cum auro argentoque generamur. nudos[10] fundit in lucem[11] egentes cibo amictu poculo, nudos recipit terra quos edidit, nescit fines possessionum sepulchro includere. caespes angustus aeque et pauperi abundat et diuiti et terra, quae uiuentis non cepit[12] affectum, totum iam diuitem capit. nescit ergo natura discernere quando nascimur, nescit quando[13] deficimus.[14] omnes similes creat, omnes similes gremio claudit sepulchri. quis discernat species[15] mortuorum? redoperi[16] terram et, si potes, diuitem deprehende. eruderato[17]

ON NABOTH.

1. 1. The story of Naboth is old in time but daily in practice. For who of the rich does not daily covet the goods of others? Who of the wealthy does not strive to drive off the poor man from his little acre and turn out the needy from the boundaries of his ancestral fields? Who is content with his own? What rich man's heart is not set on fire by a neighbor's possession? Not, therefore, was one Achab born, but, what is worse, daily is Achab born and never dies in this world. If one perishes, many others spring up; there are more to steal than there are to suffer loss. Not one poor man, Naboth, was killed: daily is Naboth struck down, daily is a poor man put to death. Alarmed by this fear, the human race is now departing from its lands; the poor man, carrying his latest born, wanders forth with his little ones; his wife follows in tears, as if accompanying her husband to his tomb. Less, however, does she grieve who weeps over the bodies of her dead: for, although she has lost a husband's protection, she has his tomb; although she has not her sons yet she does not mourn for exiles, she does not groan at the hunger of her tender brood, which is worse than death.

2. How far, O ye rich, do you push your mad desires? *Shall ye alone dwell upon the earth?* Why do you cast out your consort in nature and claim for yourselves the possession of nature? The earth was made in common for all, both rich and poor. Why do you arrogate to yourselves, ye rich, exclusive right to the soil? Nature, which begets all poor, does not know the rich. For we are neither born with raiment nor are we begotten with gold and silver. Naked it brings men into the light, wanting food, clothing and drink; naked the earth receives whom it has brought forth; it knows not how to include the boundaries of possessions in the tomb. A narrow sod is ample enough for rich and poor alike, and the earth, which did not contain the desire of the rich man living, now contains him entire. Nature, therefore, knows not how to discriminate when we are born, it knows not how, when we die. It creates all alike, all alike it encloses in the bosom of the tomb. Who can distinguish the forms of the dead? Uncover the earth

paulo post tumulum et, si cognoscis, egentem argue[18] nisi
3 forte hoc solo, quod plura cum diuite pereunt. sericae[1] uestes et auro[2] intexta uelamina,[3] quibus diuitis corpus ambitur,[4] damna uiuentium, non subsidia defunctorum[5] sunt. unguentum accipis, diues, et factidus[6] es; perdis alienam gratiam nec adquiris tuam. heredes relinquis qui litigent. heredibus relinquis depositum[7] magis hereditarium quam commodum uoluntarium, qui id quod relictum est minuere ac uiolare[8] formident. si frugi heredes sunt, custodiunt; si luxuriosi, exhauriunt. itaque aut bonos heredes perpetua[9] condemnas sollicitudine[10] aut malos dimittis,[11] quo tua facta condemnent.

2, 4. Sed quid arbitraris quod,[1] dum uiuis, abundas[2] omnibus? o diues, nescis[3] quam pauper sis, quam inops tibi ipse uidearis, qui te diuitem dicis. quanto[4] plus habueris, plus requiris et quidquid adquisieris, tamen tibi adhuc indiges. inflammatur lucro auaritia non restinguitur. quasi gradus quosdam cupiditas habet; quo plures ascenderit[5] eo ad altiora festinat, unde sit grauis ruina lapsuro.[6] tolerabilior tamen iste,[7] cum minus haberet, census[8] sui contemplatione[9] mediocria requirebat; accessione patrimonii accessit cupiditatis augmentum.[10] non uult esse degener[11] uotis,[12] pauper in desideriis.[13] ita duo intolerabilia simul iungit, ut ambitiosam[14] spem diuitis augeat et non deponat[15] mendicitatis[16] affectum. denique docet nos scriptura diuina quam misere egeat, mendicet[17] abiecte.[18]
5 rex Achab in Istrahel erat et pauper Nabuthae. ille regni opibus adfluebat,[1] iste[2] angusti soli possidebat caespitem.[3] nihil pauper de[4] possessionibus diuitis concupiuit, rex sibi egere uisus est, quia uineam habebat pauper uicinus. quis[5] igitur tibi pauper uidetur? qui contentus[6] est suo an qui concupiscit alienum? alter certe pauper censu uidetur, alter pauper affectu est. affectus diues egere non[7] nouit, census

and, if you can, pick out the rich man. Clear away presently the rubbish from the tomb, and if you recognize the poor man, prove it; unless perchance by this alone: that with the rich more things perish. 3. Silken garments and robes interwoven with gold, in which the rich man's body is enveloped, are losses to the living, not helps to the dead. You receive perfume, O rich man, and you are fetid; you destroy the beauty that belongs to something else and do not secure it for yourself. You leave heirs who sue one another at law. To your heirs you leave rather an hereditary trust than a voluntary advantage, because they fear to diminish and violate what is bequeathed. If the heirs are frugal they guard it; if extravagant, they drain it; and so you condemn good heirs to everlasting sollicitude or you leave behind evil ones:—wherefore let your deeds condemn you.

2. 4. But why do you think that while you are living you abound in all things? O rich man, you know not how poor you are, how needy you seem to yourself who say you are rich! The more you have, the more you demand; and whatever you acquire, yet you are still in need. Avarice is enkindled by gain, not quenched. Covetousness has, as it were, certain steps. The more of these one ascends, the more he hastens to heights from which there is a heavy crash when he must needs fall. More to be endured was he, however, when he had less. In keeping with his wealth his needs were moderate, but with the accession of his patrimony there came an increase of cupidity. He does not want to be ignoble in his wishes; poor, in his desires. He so joins together two intolerable things that he increases the ambitious hope of the rich man and does not put aside the passionate longing of indigence. Therefor Divine Scripture teaches us how miserably he is in want, how abjectly he begs. 5. Achab was king in Israel and Naboth was a poor man. The former was wealthy in the opulence of his kingdom, the latter possessed a few clods. The poor man coveted none of the rich man's possessions, but the king seemed to himself to be in want because the poor man, his neighbor, had a vineyard. Which then seems poor to you: he who is content with his own or he who covets another's? One surely seems poor because of his fortune; the other, poor because of his desire. A

abundans nequit auari pectus explere.[8] ideoque[9] diues cupidus in inuidia possessionis et paupertatis querella est.

6 Sed iam scripturae uerba consideremus. *et*[1] *factum est* inquit *post haec uerba. erat uinea Nabuthae Israhelitae in Israhel iuxta domum Achab regis Samariae. et locutus est Achab ad Nabuthae dicens: da mihi uineam tuam, et erit mihi in hortum holerum, quoniam propinquat domui meae, et dabo tibi pro ea aliam uineam. si uero placuerit tibi, dabo tibi pecuniam pro ista uinea, et erit mihi in hortum holerum. et dixit Nabuthae ad Achab; non fiat hoc a deo, ut dem tibi hereditatem patrum meorum. et turbatus est spiritus eius et dormiuit in lecto suo et uelauit faciem suam et non manducauit panem.* 7 exposuerat[1] supra scriptura diuina quia Helisaeus,[2] cum esset pauper, reliquit boues suos et cucurrit ad Heliam et occidit eos et erogauit[3] populo et adhaesit[4] prophetae. ad condemnationem[5] igitur praemissa[6] sunt diuitis,[7] qui in isto[8] rege describitur, eo[9] quod habens beneficia dei, sicut iste[10] Achab, cui dominus et regnum donauit et pluuiam Heliae[11] uatis[12] oratione[13] concessit, diuina[14] mandata uio-

8 lauerit. audiamus ergo quid dicat: *da*[1] *mihi* inquit. quae altera[2] uox egentis est, quae uox alia stipem[3] publicam postulantis nisi ‘da mihi’? hoc est ‘da mihi, quia egeo. da mihi, quia aliud uiuendi[4] subsidium habere non possum. da mihi, quia non est mihi panis ad[5] uictum, nummus ad potum,[6] sumptus ad alimentum, ad indumentum[7] substantia.[8] da mihi, quia tibi dominus dedit unde largiri debeas, mihi non dedit. da mihi quia, nisi tu dederis, habere non potero. da mihi, quia scriptum[9] est: *date*[10] *elemosynam.*’ haec[11] quam abiecta, quam uilia![12] non habent enim humilitatis[13] affectum, sed cupiditatis[14] incendium. in ipsa autem deiectione[15] quanta inpudentia! *da mihi* inquit *uineam tuam.* confitetur alienam,

rich disposition does not know how to want, an abundant wealth cannot fill the breast of the miser. The rich man, then, is covetous in his envy of another's possession and there is a complaint of poverty.

6. But now let us consider the words of Scripture. *And it came to pass,* it says, *after these words. Naboth, the Jezrahelite, had a vineyard near the palace of Achab, king of Samaria. And Achab spoke to Naboth, saying: Give me thy vineyard, and it will be to me for a garden of herbs, because it is nigh to my house, and I will give thee for it another vineyard. But if it shall please thee, I will give thee money for this vineyard, and it will be to me for a garden of herbs. And Naboth said to Achab: May God forbid that I give thee the inheritance of my fathers. And his spirit was troubled, and he slept in his bed, and he veiled his face, and would eat no bread.*

7. The Divine Scripture had related that Eliseus, although he was poor, left his oxen, and ran to Elias, and killed them, and gave to the people, and clave to the prophet. For a condemnation, therefore, of the rich man who is described in that king, have these words been said beforehand, because, while having the benefits of God like that Achab, to whom the Lord gave a kingdom and granted rain at the prayer of the prophet Elias, he has violated the divine commandments.

8. Let us hear, then, what he says: *Give to me,* he cries. What other is the cry of one in want? What other is the cry of one asking a public alms, if not, *Give to me?* That is; *Give to me,* because I want; *give to me,* because I cannot find any other means of sustenance; *give to me,* because there is not to me bread for food, money for drink, price for nourishment, substance for raiment; *give to me,* because the Lord has given to you from which you should bestow; He has not given to me. *Give to me,* because, unless you give, I cannot have; *give to me,* because it is written: *Give alms.* How abject these words, how mean! For they have not the disposition of humility, but the fire of covetousness. But in this very degradation, what effrontery! *Give me,* he says, *thy vineyard.* He confesses it is another's, so that he asks what is not due him.

9 ut poscat indebitam.[16] *et dabo tibi* inquit *pro ea aliam uineam.* diues quod suum est quasi uile fastidit, quod alienum est
10 quasi pretiosissimum concupiscit. *si uero placuerit tibi, dabo tibi pecuniam.* cito reprehendit errorem suum pecuniam offerendo[1] pro uinea; nihil enim uult alterum possidere, qui totum[2] desiderat suis possessionibus occupare.[2]

3, 11. *Et erit mihi* inquit *in hortum holerum.* haec erat igitur omnis insania, hic omnis furor, ut spatium uilibus holeribus[1] quaereretur. non tam ergo ipsi cupitis quasi utile possidere, sed alios uultis excludere. maior uobis cura de[2] pauperum spoliis[3] quam de uestris emolumentis est. iniuriam uestram putatis, si quid pauper habeat quod dignum possessione diuitis aestimetur. damnum[4] uestrum creditis quicquid alienum est. quid uos delectant naturae dispendia?[5] uniuersis[6] creatus[7] est mundus, quem pauci diuites uobis defendere[8] conamini. non enim terrena tantum possessio, sed caelum ipsum, aer, mare in usum paucorum diuitum uindicatur. hic aer,[9] quem tu diffusis[10] includis possessionibus, quantos alere populos[11] potest. numquid[12] angeli diuisa[13] caeli spatia habent, ut tu
12 terram positis distinguis[14] terminis? clamat propheta: *uae*[1] *his domum ad domum iungunt et uillam ad uillam* et arguit eos inefficacis[2] auaritiae. fugiunt enim cohabitare[3] hominibus et ideo excludunt uicinos; sed fugere non possunt, quia cum hos excluserint,[4] alios rursus inueniunt et, cum illos propulsauerint, ad[5] aliorum necesse est eos uiciniam[6] peruenire; soli[7] enim super terram habitare non possunt. aues se auibus adsociant,[8] denique[9] ingentis[10] plerumque agminis uolatu caelum obtexitur,[11] pecus pecori adiungitur, pisces piscibus, nec damnum ducunt, sed commercium[12] uiuendi, cum plurimum[13] comitatum[14] capessunt et quoddam munimentum solacio frequentioris societatis adfectant. solus tu, homo, consortem[15] excludis, includis feras, struis[16] habitacula bestiarum, destruis[17] hominum, inducis mare intra[18] praedia tua, ne desint beluae, producis[19] fines terrae, ne possis habere finitimum.

9. *And I will give thee for it,* he says, *another vineyard.* What is his own, the rich man scorns as worthless; what is another's, he covets as most valuable. 10. *But if it shall please thee, I will give thee money.* Quickly he checks his mistake by offering money for the vineyard; for he, who desires to occupy all with his possessions, wishes that another possess nothing.

3, 11. *And it will be to me,* he says, *for a garden of herbs.* This, then, was his whole madness; this his whole passion: that a space should be obtained for paltry herbs. Not so much therefore do you yourselves desire to possess, as it were, something useful, but you wish to exclude others. You have a greater concern about the spoils of the poor than about your own gains. You think it a wrong to you, if a poor man have anything which is considered worthy of a rich man's ownership. You believe it your loss, whatever is another's. Why do the injuries done to nature delight you? For all has the world been created, which you few rich men are trying to keep for yourselves. For not merely the possession of the earth, but the very sky, the air, and the sea are claimed for the use of the rich few. How many people can this air feed which you include within your wide-spread possessions? Do the angels have the spaces of heaven so apportioned as you set your boundaries and mark off the earth? 12. The prophet cries out: *Woe to those that join house to house and farm to farm,* and he accuses them of fruitless avarice. For they shun dwelling together with men, and so they exclude their neighbors; but they cannot flee because, when they exclude these, they again find others; and, when they have driven off the latter, they must come into the neighborhood of others still, for alone they cannot inhabit the earth. Birds join birds so that heaven is often overspread with the flight of their myriad throng; cattle join cattle and fish join fish; nor do they consider it a loss, but a profit in living, when they strive for a most numerous company; and they aspire to a certain protection in the solace of a larger society. You alone, O man, exclude your consort, you take in wild beasts, you construct habitations for animals, you destroy those of men; you conduct the sea into your estates that monsters of the deep may not be wanting, you extend the boundaries of your land that you may not possibly have a neighbor.

13 Audiuimus[1] uocem diuitis aliena quaerentis, audiamus uocem pauperis propria uindicantis: *non*[2] *fiat* inquit *hoc a deo ut dem tibi hereditatem patrum meorum.* quasi quandam contagionem sui pecuniam esse diuitis arbitratur, quasi dicat: *pecunia*[4] *tua tecum sit in perditionem,* ego autem hereditatem patrum meorum non possum uendere. habes quod sequaris, diues, si sapias,[5] ut[6] non uendas agrum tuum pro nocte[7] meretricis, non transfundas[8] ius tuum pro sumptu[9] comissationis deliciarumque inpensis, non adiudices[10] domum tuam
14 ad ludum[11] aleae, ne ius hereditariae pietatis amittas. his auditis turbatus[1] est auari spiritus regis. *et*[2] *dormiuit in lecto suo et uelauit faciem suam et non manducauit panem suum.* lugent diuites, si non potuerint[3] aliena diripere; si suis pauper non cesserit[4] facultatibus, uim[5] maeroris tegere non possunt. dormire[6] desiderant, uelant faciem suam, ne quicquam in orbe terrarum alienum uideant, ne quicquam[7] in hoc mundo[8] non esse suum nouerint,[9] ne audiant uicinum iuxta[10] se aliquid possidere, ne audiant pauperem sibi contradicentem.[11] horum sunt animae quibus dicit propheta: *mulieres*[12] *diuites, exsurgite.*

4, 15. *Et*[1] *non manducauit* inquit *panem suum:* quoniam quaerebat alienum; etenim diuites alienum magis[2] panem quam suum manducant,[3] qui rapto[4] uiuunt et rapinis sumptum exercent[5] suum. aut[6] certe non manducauit panem suum uolens se morte multare,[7] quod ei aliquid negaretur. com-
16 para nunc affectum pauperis. nihil habet et ieiunare[1] uoluntarius nisi deo nescit, ieiunare nisi ex[2] necessitate non nouit.[3] eripitis quidem pauperibus universa, aufertis omnia, nihil relinquitis, poenam[4] tamen pauperum uos potius, diuites, sustinetis. illi ieiunant,[5] si non habeant,[6] uos, cum habetis. a uobis igitur prius poenam[7] exigitis quam pauperibus inrogatis.[8] uos igitur uestro affectu luitis miserae paupertatis aerumnas[9] et pauperes quidem non habent quo utantur, uos autem nec ipsi utimini nec alios uti sinitis. eruitis aurum de metalli[10] uenis et rursus absconditis.[11] quantorum uitas in

13. We have heard the voice of the rich man asking for another's property; let us hear the voice of the poor claiming his own. *May God forbid,* he says, *that I give thee the inheritance of my fathers,* as if he thinks the rich man's money a sort of contagion to him, as if he should say: "*Keep thy money to thyself, to perish with thee,* but I cannot sell the inheritance of my fathers." You have what you may follow, O rich man, if you are wise, so that you may not sell your fields for a night with a prostitute, that you may not transfer your right for the expenses of reveling and the costs of pleasures, and that you may not stake your house at a game of dice, lest you may lose your right of hereditary piety. 14. On hearing this, the spirit of the covetous king was troubled. *And he slept in his bed, and he veiled his face, and would not eat his bread.* Rich men sorrow, if they cannot steal the things of others; if the poor man does not yield to their wealth, they cannot conceal the violence of their grief. They desire to sleep, they veil their faces lest they see anything else in the world belonging to another, lest they know there is anything in this world not their own, lest they hear that a neighbor has something near them, lest they hear a poor man refusing them. Theirs are the souls to whom the prophet says: *Rise up, ye rich women.*

4, 15. *And he would not eat his bread,* it says, because he sought another's; for rich men eat rather another's bread than their own, and they live on plunder and pay their expenses by acts of robbery. But certainly *he would not eat his bread,* willing to punish himself with death because something was denied him. 16. Compare now the desire of the poor man. He has nothing and knows not how to fast voluntarily except for God. He knows not how to fast except from necessity. You seize indeed all things from the poor, you carry off all, you leave nothing, yet you yourselves, rich men, suffer rather the pains of the poor. They fast when they have not; you, when you have. From yourselves therefore do you exact the penalty before you inflict it upon the poor. Hence because of your passionate desire you suffer the miseries of a wretched poverty; while the poor indeed do not have what they may use, yet you do not use anything yourselves, nor do you allow others to do so. You dig up gold from the veins of metal and again hide it away. How many lives you bury in that gold!

17 illo infoditis auro![12] cui illa seruantur, cum legeritis de auaro diuite: *thensauros*[1] *condit et ignorat cui congregat eos?* heres otiosus expectat, heres fastidiosus increpat quod sero moriamini. odit incrementa hereditatis suae, ad[2] damna festinat. quid igitur miserius, quando nec[3] apud illum[4] cui laboratis gratiam[5] derelinquitis?[6] propter illum[7] totis[8] maestam[9] diebus toleratis[10] famem cottidiana mensae uestrae damna metuentes, propter illum diurna adornatis[11] ieiunia.

18 noui[1] ego diuitem in agrum proficiscentem panes breuiores urbe[2] delatos numerare solere, ut pro[3] numero panis aestimaretur quot dies in agro futurus esset. nolebat obsignatum[4] aperire horreum, ne quid de[5] condito[6] minueretur. panis unus diei deputabatur,[7] qui tenacem satiare uix posset. comperi etiam ueri[8] fide, si quando ei ouum esset adpositum, queri quod pullus esset occisus. hoc ideo scribo, ut cognoscatis uindicem esse dei iustitiam, quae lacrimas pauperum uestro ulciscatur ieiunio.

5, 19. Quam religiosum esset ieiunium, si sumptum conuiuii tui deputares[1] pauperibus! tolerabilior iam ille diues, cuius de mensa ea quae cadebant[2] pauper Lazarus[3] colligebat saturari cupiens, sed etiam ipsius[4] mensa multorum pauperum constabat[5] sanguine et ipsius[6] pocula multorum quos ad laqueum

20 coegerat rorabant[7] cruorem. quanti necantur, ut uobis quod delectat paretur! funesta[1] fames uestra, funesta luxuries. ille[2] de summis culminibus ruit, ut[3] frumentis[4] ampla uestris receptacula praepararet. ille de sublimi[5] cacumine altae arboris decidit, dum genera explorat uuarum, quas deferat, quibus digna conuiuio tuo uina fundantur. ille mari[6] mersus est, dum ueretur, ne piscis mensae tuae desit aut ostrea.[7] ille brumali[8] frigore, dum lepores[9] inuestigare aut laqueis[10] studet aues captare, diriguit.[11] ille ante oculos tuos, si quid forte displicuit, uerberantur[12] ad mortem atque ipsas epulas fuso[13] cruore respergit. denique diues[14] erat, qui sibi ad mensam

17. For whom are such things kept, since you have read concerning the miserly rich man: *He storeth up treasures, and knoweth not for whom he gathers them?* The idle heir is expectant, the fastidious grumbles that you may die late. He scorns increments to his inheritance and hurries to spend it. What therefore is more pitiful, when not even in him for whom you toil do you leave gratitude? For his sake you endure bitter hunger for whole days, fearing the daily losses to your board; for his sake do you institute daily fasts. 18. I know of a rich man who, in setting out for the country, was wont to count the rather scanty loaves brought from town, so that by the number of the loaves it might be reckoned how many days he was to be afield. He would not open his sealed granary lest any of his store should be diminished. For each day a single loaf was set apart, such as would hardly satisfy a niggard. I have learned also, on genuine evidence, that whenever an egg was put before him, he used to complain that a chick had been killed. On this account do I write this, that you may learn that God's justice is an avenger which by your fasting takes punishment for the tears of the poor.

5, 19. How pious would be your fasting if you set aside the expense of your banquet for the poor! More endurable was that rich man from whose table the beggar Lazarus was collecting what fell, desiring to be filled; but his table also was made from the blood of many poor and his cups dripped with the blood of many whom he had driven to the halter. 20. How many are killed, so that what delights you may be secured! Deadly is your hunger; deadly, your luxury. One fell from a roof top when he was building spacious store-houses for your grain. Another fell from the highest branches of a lofty tree while he was searching for the kinds of grapes to bring down, from which wines worthy of your table might be pressed. Another was drowned in the sea because he feared that a fish or an oyster might be wanting to your table. Another was frozen stiff by the cold of winter while he was intent on tracking hares and catching birds in cribs. Another, if perchance he has done anything displeasing, is scourged to death before your eyes and sprinkles the very banquet itself with his flowing blood. Finally, there was a rich man who ordered that

caput prophetae pauperis iussit adferri et aliud unde saltatrici[15] praemium[16] solueret non inuenerat nisi[17] ut pauperem
21 iuberet occidi. uidi ego pauperem duci, dum[1] cogeretur soluere quod non habebat, trahi ad[2] carcerem, quia uinum deesset[3] ad mensam potentis, deducere in auctionem filios suos, ut ad tempus poenam[4] differre posset, inuentum[5] forte aliquem, qui in illa necessitate subueniret. redit ad hospitium cum suis pauper direpta spectans[6] omnia, nihil sibi ad cibum relictum, ingemiscens[7] filiorum famem, dolens quod eos non potius ei qui posset pascere uendidisset. redit ad consilium, uendendi sumit[8] arbitrium. conpugnabant[9] tamen inopiae iniuria[10] et paternae[11] pietatis gratiae, fames urgebat ad pretium, natura ad officium. commori[12] filiis paratus quam a filiis separari saepe gradum[13] protulit, saepe reuocauit. uicit[14] tamen necessitas, non uoluntas, et ipsa concessit pietas necessitati.

22 Consideremus nunc patriae mentis procellas exaestuantis[1] quem de liberis prius traderet. 'quem' inquit' uendam priorem? scio enim quod[2] non satis est unius pretium ad pastum[3] reliquorum. hoc solum fecunditas diues ad[4] aerumnam! quem offeram? quem frumenti auctionator[5] libenter aspiciet? primogenitum[6] offeram. sed primus me patrem uocauit. hic est maior[7] ex filiis, quem congrue[8] honoro seniorem.[9] sed iuniorem dabo. at istum[10] teneriore amore conplector. illum erubesco,[11] huius misereor: illius gradum suspiro,[12] huius aetatem: ille iam sentit aerumnam. iste[13] ignorat: flectit me illius dolor, huius inscientia. ad alios me conferam. ille mihi plus blanditur, iste plus uerecundatur: ille parenti similior, hic utilior: in illo imaginem meam uendo, in isto[14] spem meam prodo. me miserum! non inuenio quid faciam, non habeo quid eligam. circumuallant[15] me
23 facies calamitatum, aerumnarum chorus.[16] ferina[1] haec rabies est eligere quem tradas. ferae ipsae cum periculum inminere

the head of a poor prophet be brought to his table, and who had found no other means of paying a reward to a dancing girl than that he should order the poor man to be killed. 21. I saw a poor man led off that he might be forced to pay what he did not have, dragged to prison because wine was wanting to the table of the man of power, bringing his sons to public auction so that for the present he might put off his punishment. Some one perchance was found to help him in this necessity. The poor man returns to his home, beholding all his possessions plundered, and nothing left to him for food; he groans at the hunger of his sons, and laments that he had not rather sold them to one who could give them nourishment. He returns to his purpose, he decides to sell them. Yet the injury suffered through want and the obligations of paternal love were in conflict: hunger pressed him to the sale; nature, to his duty. Ready to die with his sons rather than be separated from them, he often made a move forward, as often drew back. Necessity however conquered, not his will; and paternal love itself yielded to necessity.

22. Let us consider now the storms raging in the father's mind regarding which of his sons he should give up first. "Which" he says, "shall I sell first? For I know that the price of one will not suffice to feed the rest." This alone is a fertile source for anguish! "Which shall I offer? Which will the grain auctioneer look upon with favor? I shall offer my first born. But he was the first to call me father. He is the oldest of my sons, and I rightly honor him as the eldest. But I shall give my youngest. Yet I embrace him with a more tender love. For the former I blush with shame, the latter I pity. I groan at the rank of the one, at the age of the other. The former already feels a deep anguish, the latter does not understand it. I am moved by the sorrow of the one, by the inexperience of the other. I will turn to the rest. That boy caresses me more, this one shows me greater reverence. The former is more like his father in looks, the latter a greater asset. In one I sell my image, in the other I betray my hope. Ah, wretched me! I cannot find what to do, I have no choice. The forms of my misfortunes, the chorus of my tribulations, encompass me! 23. This is a madness of wild beasts, to select the one to be given up. But the very beasts, when they feel that dangers

proli[2] ac sibi sentiunt, solent eligere quos liberent, non quos offerant. quomodo igitur discernam[3] affectum naturae, quomodo exuam[4] patris mentem? quomodo filii auctionem[5] constituam, quo sermone paciscar pretium, quibus tradam manibus in seruitutem filium, quibus oculis adspiciam seruientem, quibus osculis discedenti uale[6] dicam, quibus factum excusem sermonibus? fili, ego te pro meo cibo uendidi. funestior ergo iam pauperis mensa quam diuitis. ille addicit alienos, ego meum uendo: ille necessitatem[7] inponit, ego adfero uoluntatem. ut sit excusabilior[8] causa, adiciam:[9] fili, pro fratribus[10] tuis seruies, ut illis quaerantur alimenta. et Ioseph a fratribus suis in seruitutem uenditus[10] postea et ipsos et patrem pauit. respondebit ille: 'sed non eum uendidit pater, sed fleuit[11] amissum, sed postea etiam ipse in potestatem diuitis uenit et uix potuit liberari. postea genus eius diuitiis[12] Aegypti multa[13] aetate seruiuit. uende me postremo,
24 pater, ea condicione, ne diuites emant.' haesi,[1] fateor, uerum quid faciam? nullum[2] uendam. sed dum unum considero, omnes fame uidebo pereuntes. si unum tradam, quibus oculis uidebo ceteros de mea inpietate suspectos,[3] ne alios quoque uendam? quo pudore regrediar domum, quomodo intrabo, quo habitabo affectu, qui mihi abnegaui[4] filium, quem non morbus[5] absumpsit, non mors[6] abstulit? qua conscientia considerabo mensam meam, quam sicut nouella[7] oliuarum in circuitu tot filii uestiebant?

25 Haec pauper te praesente deplorat, et tibi auaritia aurem obstruit nec mens tua facti miserabilis horrore[1] mollitur. totus populus ingemescit, et solus, dives, non flecteris nec audis scripturam dicentem: *perde*[2] *pecuniam propter fratrem et amicum, et non abscondas eam sub lapide in mortem.* et quia non audis, ideo exclamat Ecclesiastes dicens:[3] *est*[4] *languor malus, quem uidi sub sole, diuitias custodiri in malum*

threaten themselves and their offspring, are wont to select the ones to be let go free, not those to be surrendered. How then shall I set aside the affections of nature. How shall I forget, how shall I put aside the mind of a father? How shall I auction off a son, with what speech shall I agree upon the price, with what hands shall I surrender a son into servitude, with what eyes shall I behold him as a slave, with what kisses at his departure shall I bid him farewell, with what words shall I excuse the deed? Son, I have sold you for my food. Hence the table of the poor man is now more deadly than that of the rich. The latter auctions off the sons of others, I sell my own; he imposes a necessity, I bring a free will. That my case may be more excusable, I will add: Son, you will be a slave for your brothers' sake, so that food may be obtained for them. And Joseph, after being sold by his brothers into slavery, afterwards fed both them and his father. He will reply: 'But his father did not sell him, but wept for him when lost; and afterwards indeed Joseph came into the power of a rich man and could be set free only with difficulty. Subsequently his race served the riches of Egypt for a long time. Sell me, then, Father, on this condition: that rich men do not buy me.' 24. I am at a loss, I confess, but what shall I do? I shall sell none. But while I am considering one, I shall see all perishing with hunger. If I give up one, with what eyes shall I see the rest mistrustful of my lack of paternal affection, lest I sell others also? With what shame shall I return home, how shall I enter, with what feeling shall I dwell there who have denied myself a son whom disease has not carried off nor death snatched away? With what conscience shall I consider my table which as with olive plants was graced round about with so many sons?"

25. These laments the poor man makes in your presence, and your avarice stops your ear, and your heart is not softened at the horror of the wretched deed. The whole people groan, and you alone, O rich man, are not moved nor do you hear Scripture saying: *Lose thy money for thy brother and thy friends and hide it not under a stone to be lost.* And because you do not hear, therefore Ecclesiastes cried out, saying: *There is another evil which I have seen under the sun: riches kept to the hurt of the owner.*

possidentis eas, sed fortasse[5] redeas domum, cum uxore conferas, illa te hortetur ut redimas uenundatum. immo magis[6] hortabitur, ut mundum[7] muliebrem conferas, unde potes uel paruo pauperem liberare. illa tibi inponet[8] sumptuum necessitatem, ut gemma[9] bibat, in ostro dormiat, in argentea sponda[10] recumbat, auro oneret[11] manus, ceruicem[12] monili-
26 bus.[13] delectantur[1] et conpedibus mulieres, dummodo auro ligentur.[2] non putant onera esse, si[3] pretiosa sint, non existimant uincula esse, si pretiosa sint, non existimant uincula esse, si in his thensaurus coruscet.[4] delectant et uulnera, ut aurum auribus inseratur et margaritae pendeant. habent et gemmae pondera sua, habent et uestes[5] sua frigora. sudatur[6] in gemmis, algetur[7] in sericis:[8] tamen pretia iuuant et quae natura auersatur commendat auaritia. [9]zmaragdos[10] et hyacinthos[11] beryllum[12] achaten[13] topazion[14] amethystum[15] iaspin[16] sardium[17] summo quaerunt furore.[18] uel si dimidium patrimonii petatur, non parcunt dispendio,[19] dum indulgent[20] cupiditati. non abnuo gratum quendam lapidum[21] istorum esse fulgorem, sed tamen lapidum. et ipsi admonent contra naturam expoliti,[22] ut saxorum deponerent asperitatem,[23] rigorem[24] magis[25] mentis esse expoliendum.

6, 27. Quis artifex[1] unum diem uitae hominis potuit adiungere? quem diuitiae ab inferis[2] redemerunt? cuius aegritudinem pecunia mitigauit? *non*[3] *in abundantia* inquit *uita eius.* et alibi: *nihil*[4] *prosunt thensauri iniustis, iustitia autem liberat a morte.* merito clamat Dauid: *diuitiae*[5] *si fluant, nolite cor adponere.* quid enim mihi prosunt, si me a morte liberare non possunt? quid mihi prosunt, si mecum post mortem esse non possunt? hic adquiruntur, hic reliquuntur.[6] somnium igitur loquimur, non patrimonium. unde[7] bene[8] ait[9] idem propheta de diuitibus: *dormierunt*[10] *somnum suum et nihil inuenerunt omnes uiri diuitiarum in manibus suis,* hoc[11] est: nihil[12] inuenerunt operibus suis diuites, qui nihil pauperi contulerunt. nullius iuuerunt inopiam, nihil ad utilitatem
28 suam proficiens reperire[13] potuerunt. ipsum nomen con-

But perhaps you may return home and talk with your wife. She may urge you to redeem the one sold. Nay, rather will she urge you to purchase female ornaments and finery with what you can free a poor man even at a small cost. She will impose upon you the necessity of expenditures that she may drink from a goblet set with stones, sleep on a purple couch, recline on a silver sofa, and load her hands with gold and her neck with strings of gems. 26. Even in shackles do women delight, provided they be fastened with gold. They do not think that they are burdens if they are costly, they do not consider them fetters if in them a treasure is resplendent. Women enjoy even wounds, so that gold may be inserted in their ears and that pearls may hang down. But even gems have their weights, even garments their coldness. They perspire in their gems and shiver in their silks; yet the costliness of these things pleases, and what nature abhors, avarice commends. Emeralds, sapphires, beryl, agate, topaz, amethyst, jasper, and carnelian they seek with the greatest passion. Even if half their patrimony be asked, they do not spare expense while they are indulging their cupidity. I do not deny that a certain brilliancy of these stones is pleasing, but still it is only of stones. And these very stones, polished contrary to the use of nature in order that they may put aside the roughness of rocks, admonish that it is rather the hardness of the heart that should be polished.

6, 27. What artificer has been able to add one day to a man's life? Whom have his riches redeemed from hell? Whose sickness has money alleviated? *A man's life does not consist in abundance,* he says, and in another passage: *Treasures profit nothing to the wicked, but justice delivers from death.* Rightly does David cry: *If riches abound, set not your heart upon them.* For what do they profit me if they cannot free me from death? What do they profit me, if they cannot be with me after death? Here they are acquired, here they are left behind. Hence we speak of a dream, not of a patrimony. Wherefore the same prophet well says of the rich: *They have slept their sleep: and all the men of riches have found nothing in their hands,* that is, nothing have rich men found in their works, who have conferred nothing on the poor. They have helped no one in need, they have been able to find nothing contributing to their own advantage. 28. Consider the name itself. "Dis," the pagans

sidera. Ditem[1] dicunt[2] gentiles[3] inferi[4] praesulem,[5] arbitrum[6] mortis. ditem[7] appellant et diuitem, quod nisi mortem diues inferre[8] non nouerit, cui regnum de[9] mortuis, cui sedes[10] inferna sint. quid est enim diues nisi inexplebilis quidam gurges[11] diuitiarum, inexplebilis auri fames[12] aut sitis? quo plus hauserit,[13] plus inardescit.[14] *qui*[15] *diligit* inquit *argentum non satiabitur argento,* et infra: *et*[16] *quidem hoc pessimus languor; sicut enim fuit, ita et abiit, et abundantia eius laborat in uentum. et quidem omnes dies eius in tenebris et luctu et iracundia multa et languore et ira,* ut tolerabilior sit condicio seruulorum;[17] illi enim hominibus seruiunt, iste[18] peccato;[19] *qui*[20] *enim facit peccatum seruus est peccati* semper in laqueis,[21] semper in uinculis, numquam liber a conpedibus, quia semper in criminibus. quam misera seruitus[22] seruire peccatis!

29 Naturae ipsius nescit[1] munia nec[2] somni ipsius uices[3] nouit aut cibi fungitur[4] suauitate, cuius nullum est inmune seruitium; *dulcis*[5] *enim somnus serui, et si modicum et si multum edat, et satiato diuitiis non est qui sinat eum dormire.* excitat[6] eum cupiditas, exagitat cura peruigil[7] aliena rapiendi, torquet[8] inuidia, mora uexat, sterilitas prouentuum[9] infecunda[10] perturbat, sollicitat abundantia.[11] unde[12] illi diuiti, cuius possessio uberes[13] fructus adtulit, qui cogitauit intra se dicens: *quid*[14] *faciam, quod non habeo quo congregem fructus meos? et dixit: hoc faciam, destruam horrea et maiora faciam, et illo congregabo omnia quae nata sunt mihi et dicam animae meae: anima, habes multa bona in annos multos posita: requiesce, manduca, bibe, epulare;* respondit deus: *stulte,*[15] *hac nocte animam tuam repetunt a te; quae autem parasti cuius erunt?* ne ipse quidem deus eum dormire[16]
30 permittit. interpellat cogitantem, excitat dormientem. sed nec[1] ipse se quietum esse patitur, qui de abundantia sollicitatur et in ubertate fructuum uocem egentis emittit.[2] *quid*[3] *faciam?* inquit. nonne haec pauperis uox est, non habentis

call the governor of hell, the judge of death. "Dis," they call a rich man also, because a rich man knows how to produce nothing save death, and his should be the kingdom of the dead; his, the infernal abodes. For what is a rich man unless a kind of insatiable whirl-pool of riches, an insatiable hunger and thirst for gold? The more he drinks, the more he is set on fire. *He that loveth silver,* he says, *shall not be satisfied with silver,* and below: *And this is a most deplorable evil; as he came, so has he departed; and his abundance laboreth for the wind. And all his days are in darkness and sorrow and in great anger and evil and passion,* so that the condition of slaves is more endurable, for they serve men, but he, sin; *for he who commits sin is the servant of sin.* He is always in snares, always in bonds; never is he free from shackles because he is always in crimes. How wretched a servitude it is to serve sin!

29. He knows not the functions of nature itself, nor does he know even the regular successions of sleep, nor does he enjoy the sweetness of food, of which things no servitude is deprived: *For sleep is sweet to a slave, whether he eat little or much, but as regards him that is filled with riches, there is none that alloweth him to sleep.* Cupidity excites him, his ever-wakeful anxiety to plunder another's property disturbs him, he is tormented by envy, peeved by delay, worried by the unfruitful sterility of his crops, and troubled by abundance. Wherefore, to that rich man whose possession brought him abundant fruits, and who *thought within himself, saying: What shall I do, because I have no room where to gather my fruits? And he said: This will I do: I will pull down my barns, and I will build greater; and into them will I gather all things that are grown to me, and I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink and make good cheer,* God answered: *Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided?* Not even God himself permits him to sleep; He troubles him as he thinks, and rouses him when he slumbers. 30. Nay, he does not suffer even himself to be at rest, who is solicitous about his abundance, and who in the fulness of his fruits utters the cry of one in need. *What shall I do?* he says. Is not this the cry of the poor man who has not the means of

subsidia[4] uiuendi? egens omnium[5] huc atque illuc respicit, scrutatur hospitium,[6] nihil inuenit ad usum alimenti. considerat nihil[7] miserius quam fame[8] confici et cibi indigentia[9] mori, quaerit mortis conpendia[10] et tolerabiliora obeundi supplicia rimatur, arripit[11] gladium, suspendit laqueum, ignis adolet,[12] explorat uenenum. et inter[13] haec dubius[14] quid eligat dicit: *quid faciam?* deinde uitae huius suauitate[15] cupit reuocare[16] sententiam, si[17] possit uiuendi substantiam[18] repperire. aspicit nuda omnia, uacua omnia. ait: *quid faciam?* unde mihi alimenta, unde uestitus? uolo uiuere, si[19] habeam quomodo possim uitam hanc sustinere,[20] sed quibus cibis, quibus sudsidiis? *quid faciam* inquit, *quod non habeo.*

31 clamat se dies non habere: paupertatis hic sermo est: de inopia queritur abundans fructibus. *non habeo* inquit *quo congregem fructus.* putares illum dicere: non habeo fructus, unde[1] uiuendum est mihi. beatus qui de[2] abundantia periclitatur? immo miserior iste[3] fecunditatibus[4] suis quam pauper, cui periculum de[5] egestate est. habet ille unde excuset[6] acrumnam, habet certe iniuriam, non habet[7] culpam:

32 iste[8] non habet quem praeter se arguat. et dixit: *hoc faciam, destruam horrea.* putes adhuc[1] illum dicere: aperiam horrea, ingrediantur qui tolerare[2] famen non queunt,[3] ueniant inopes, intrent pauperes, repleant[4] sinus suos. destruam parietes, qui excludunt esurientem. ut[5] quid ego abscondam, cui deus facit abundare[6] quod largiar? ut quid repagulis portarum claudam frumenta, quibus deus totum[7] repleuit camporum ambitum,[8] quae sine custode nascuntur et abundant?

7, 33. Uicta est spes auari, rumpuntur[1] uetusta horrea messibus nouis. 'minus habui et frustra seruaui; plus natum est. cui congrego?[2] dum incrementa[3] pretiorum aucupor, amisi usum beneficiorum. quantas anni superioris frumento potui animas pauperum reseruare?[4] haec me delectarent pretia, quae non nummo aestimantur, sed gratia. imitabor[5] sanctum Ioseph

sustenance? In his want of everything he glances hither and thither, he searches his house but finds nothing that can be turned to food. He considers that nothing is more miserable than to succumb to hunger and to die through lack of food; he seeks a shortening of his death-agony and searches out more endurable sufferings in dying: he seizes a sword, suspends a noose, kindles a fire, looks for poison. And in doubt as to which to choose among these, he says: *What shall I do?* Then, recalled by the sweetness of this life, he wishes to revoke his intention, if he can only find a means of living. He beholds all things bare, all things empty, and he says: "*What shall I do?* Whence shall I have nourishment, whence clothing? I wish to live, if I may only have whereby I can sustain this life; but with what food, with what means of support?" 31. *What shall I do,* he says, *because I do not have?* The rich man cries that he does not have. This is the language of poverty. Abounding in fruits, he complains of his want. *I have no room,* he says, *where to bestow my fruits.* You could have imagined him saying: "I have no fruits, whereby I must live." Is he happy who is in danger from his abundance? Nay, he is more miserable in his plenty than the poor man whose peril lies in want. The latter has an excuse for his misery; he, surely, suffers injustice and bears no blame. The former has no one to accuse save himself. 32. *And he said: This will I do: I will pull down my barns.* You could even imagine him saying: "I will open my barns, let them come in who cannot endure their hunger, let the needy come, let the poor enter, let them fill their bosoms. I will pull down the walls that shut out the famishing. Why should I store away, I, whom God makes abound with what I may give? Why, with bolts on my doors, should I enclose the grain with which God has filled the whole round of fields, and which grows and abounds without one to watch it?"

7, 33. The hope of the miser is surpassed, the barns are filled to overflowing with the new harvests. "I had too little and to no purpose did I hoard it; more is grown. For whom do I gather it? While I was watching for an increase in prices, I lost the enjoyment of its benefits. How many poor men's lives could I have saved with last year's grain! Rather might those prices have delighted me, which are reckoned not in money but in favor. I will imitate

humanitatis praedicatione,[6] clamabo uoce magna: *uenite,*[7] pauperes, *edite panes meos,* expandite[8] gremium, suscipite[9] frumentum. fecunditas[10] diuitis, totius[11] orbis abundantia omnium debet esse fertilitas.' tu uero non hoc dicis, sed ais: *destruam horrea.* recte destruis ea, a quibus nullus[12] pauper onustus reuertit. horrea iniquitatis[13] receptacula, non pietatis[14] subsidia. recte destruit, quia sapienter aedificare[15] non nouit. destruit sua diues, qui nescit[16] aeterna,[17] destruit horrea, qui non nouit[18] sua frumenta diuidere,[19] sed claudere.[20]

34 *et maiora* inquit *faciam.* infelix, uel id dispensato[1] pauperibus, quod pro[2] sumptu aedificationis[3] inpendis. dum liberalitatis
35 gratiam refugis,[4] damna aedificationis exsoluis. et addidit: *illo congregabo omnia quae nata sunt mihi et dicam animae meae: anima mea, habes multa bona.* Conficitur auarus semper ubertate prouentuum,[1] dum[2] uilitatem alimoniae[3] calculatur.[4] fecunditas enim uniuersorum[5] est, sterilitas soli auaro est quaestuosa. delectatur magis enormitate[6] pretiorum quam abundantia copiarum et mauult habere quod solus quam quod cum omnibus uendat. uide timentem, ne superfluat[7] cumulus frumentorum, ne supra horrea redundans transfundatur[8] in pauperes et boni alicuius occasio indigentibus[9] adquiratur. soli sibi partus[10] terrarum uindicat, non quo[11] ipse uti uelit, sed aliis denegare.

36 *habes*[1] inquit *multa bona.* nescit auarus bona nisi ea quae quaestuosa sunt nominare. sed adquiesco[2] ei, ut bona dicantur quae sunt pecuniaria. cur ergo de[3] bonis facitis mala, cum de malis bona facere debeatis? scriptum[4] est enim: *facite*[5] *uobis amicos de mammona iniquitatis.* ei ergo qui uti sciat bona sunt, qui uti nesciat recte mala. *dispersit,*[6] *dedit pauperibus, iustitia eius manet in aeternum.* quid hoc melius? bona sunt, si pauperi largiaris, in quo tibi debitorem deum quadam pietatis faeneratione[8] constituas.[7] bona sunt, si aperias horrea[9] iustitiae tuae, ut sis panis[10] pauperum, uita

holy Joseph in the preaching of kindness. I will cry out with a loud voice: *Come,* ye poor, *eat my loaves,* open your bosoms, take my grain. The plenty of the rich man, the abundance of the whole earth, ought to be a fruitfulness for all." Yet you do not speak thus, but say: *I will pull down my barns.* Rightly do you pull them down, from which no poor man returns burdened. Barns are storehouses of iniquity, not helps to piety. Rightly he pulls down because he knows not how to build wisely. The rich man pulls down his barns, who knows not those that are eternal; he pulls down his barns, who does not know how to distribute his grain, but to hoard it. 34. *And I will build greater;* he says. Unhappy man, distribute even to the poor what you are spending on the cost of your building. While you shun the reward of generosity, you incur losses through your constructions. 35. And he added: *And into them will I gather all things that are grown to me, and I will say to my soul: Soul, thou hast much goods.* The miser is always deeply worried by abundant crops because he thereby fore-sees a cheapness in food-stuffs. For abundance belongs to all, scarcity is lucrative to the miser alone. He is pleased rather by enormous prices than by the abundance of commodities, and he prefers to have what he alone may sell than what he may sell together with all. See him in fear lest his heap of grain overflow, lest, streaming out over the barns, it may pour upon the poor, and an occasion for some good be obtained by those in want. For himself alone he claims the products of the earth, not because he wishes to use them himself, but because he wishes to deny them to others. 36. *Thou hast,* he says, *much goods.* The miser does not know how to mention goods, except those which are lucrative. But I agree with him that those things which are pecuniary may be called goods. Why, therefore, do you make evils from goods, since you ought to make goods from evils? For it is written: *Make unto you friends of the mammon of iniquity.* For him, then, who knows how to use them, they are goods; for him who does not, they are rightly evils. *He hath distributed, he hath given to the poor: his justice remaineth forever.* What is better than this? They are goods if you bestow them on the poor, wherein you make God your debtor by a kind of pious usury. They are goods if you open the barns of your justice so that you may be the bread of the poor,

egentium, oculus[11] caecorum, orbatorum[12] infantium pater.
37 habes unde facias; quid uereris? tua te[1] uoce conuenio: *habes*[2] *multa bona in annos multos posita,* potes et tibi[3] et aliis abundare, habes fecunditatem publicam:[4] quid destruis horrea? ostendo[5] tibi, ubi melius[6] tua frumenta custodias,[7] ubi bene saepias, ut[8] fures[9] tibi ea auferre non possint. include ea in corde[10] pauperum, ubi ea nullus curculio[11] consumat, nulla corrumpat[12] uetustas. habes apothecas[13] inopum sinus,[14] habes apothecas uiduarum domos, habes apothecas ora infantium, ut dicatur tibi: *ex*[15] *ore infantium et lactantium perfecisti laudem.* istae[16] sunt apothecae, quae maneant[17] in aeternum, ista[18] horrea, quae fecunditas futura non destruat. nam quid iterum facias, si tibi plus natum fuerit[19] anno sequenti?[20] iterum ergo et illa destrues quae nunc facere paras et maiora facies. dat enim tibi fecunditatem deus, ut aut uincat aut condemnet auaritiam tuam, quo excusationem habere non possis: tu uero quod per te multis nasci uoluit tibi soli reseruas, immo et tibi adimis; magis[21] enim seruares tibi, si dispertireris[22] aliis; bonorum enim fructus munerum in eos ipsos qui contulerint[23] reuertuntur et gratia[24] liberalitatis in auctorem redit. denique scriptum est: *seminate*[25] *uobis ad iustitiam.* esto[26] spiritalis[27] agricola, sere quod tibi prosit. bona satio in corde[28] uiduarum. si terra[29] tibi fructus reddit uberiores quam acceperit, quanto magis misericordiae remuneratio[30] reddet multiplicatiora[31] quae dederis!

8, 38. Deinde, homo, nescis quia[1] terrae partum[2] praeuenit[3] dies[4] mortis, misericordia autem incursum[5] mortis excludit? adsistunt[6] iam qui reposcant animam tuam, et tu adhuc differs operum[7] fructus tuorum, tu adhuc tempora[8] tibi uiuendi longa metaris?[9] *stulte,*[10] *hac nocte animam tuam repetunt a te.* bene[11] ait *nocte.* nocte anima auari reposcitur: a tenebris incipit et in tenebris perseuerat. auaro[12] nox semper est, dies iusto, cui dicitur: *amen,*[13] *amen dico tibi, hodie mecum eris*

the life of the needy, the eye of the blind, and the father of orphan children. 37. You have the means of doing this: why do you fear? I address you with your own words: *Thou hast much goods laid up for many years,* you can abound both for yourself and for others, you have plenty for all: why do you pull down your barns? I will show you where you may better preserve your grain, where you may enclose it well, so that thieves cannot take it from you. Store it in the hearts of the poor, where no weevil may consume it, and no age destroy. You have as storerooms the bosoms of the needy, you have as storerooms the homes of widows, you have as storerooms the mouths of infants, so that it may be said to you: *Out of the mouth of infants and of sucklings thou hast perfected praise.* These are the storehouses that remain forever, these are the barns that a future abundance will not pull down. For what will you do again, if more be grown to you in the next year? Again, therefore, you will pull down the barns which you are now getting ready to build, and you will build greater. Now God gives abundance to you that it may either overcome or condemn your avarice; wherefore you cannot have an excuse. Yet you reserve for yourself alone what He has wished to be grown through you for many; nay, you even deprive yourself of it, for rather would you be laying up for yourself, if you were distributing to others. For the fruits of good gifts return to the ones who bestow them, and favor for generosity returns to the author. Therefore it is written: *Sow for yourselves in justice.* Be a spiritual farmer, sow what will be profitable to you. Good is the sowing in the hearts of widows. If the earth returns to you more abundant fruits than it has received, how much more will the remuneration for mercy return to you many times what you have given!

8, 38. Furthermore, O man, do you not know that the day of death anticipates the bringing forth of the earth, but that mercy shuts out death's assault? They are already nigh who demand your soul, and do you still put off the fruits of your works, do you still mete out to yourself a long time to live? *Thou fool, this night do they require thy soul of thee.* Well does He say *night.* At night is the soul of the miser demanded: it begins in darkness and continues in darkness. To the miser it is always night; to the just man, day; to whom it is said: *Amen, amen I say to thee, this*

in paradiso. stultus[14] *autem sicut luna mutatur, iusti*[15] *autem fulgebunt sicut sol in regno patris sui.* recte arguitur stultitiae qui[16] in manducando et bibendo locarit[17] spem suam. et ideo[18] tempus[19] ei mortis urgetur secundum[20] quod dictum est ab ipsis[21] qui gulae[22] seruiunt: *manducemus*[23] *et bibamus; cras enim moriemur.* recte dicitur stultus qui animae suae corporalia[24] subministrat, quia recondit quae cui seruet[25]
39 ignorat. et ideo[1] ei dicitur: *quae*[2] *autem parasti cuius erunt?* quid cottidie metiris et numeras et obsignas? quid aurum trutinas,[3] argentum ponderas?[4] quanto melius est liberalem esse dispensatorem quam sollicitum custodem! quantum tibi prodesset ad gratiam multorum pupillorum[5] patrem nominari quam innumeras[6] stateras[7] in sacculo[8] obsignatas habere! pecunia etenim hic relinquitur,[9] gratia nobiscum ad iudicem[10] meriti defertur.

40 Sed fortasse[1] dicas quod uulgo soletis dicere: 'non debemus donare ei cui deus ita maledixit, ut eum egere uellet.' sed non pauperes maledicti,[2] cum scriptum sit: *beati*[3] *pauperes, quoniam ipsorum est regnum caelorum.* non de paupere, sed de diuite scriptura dicit: *captans*[4] *pretia frumenti maledictus erit.* deinde non[5] requiras quid unusquisque mereatur. misericordia non de meritis iudicare consueuit, sed necessitatibus subuenire,[6] iuuare pauperem, non examinare iustitiam; scriptum est enim: *beatus*[7] *qui intellegit super egenum et pauperem.* quis est qui intellegit? qui conpatitur[8] ei, qui aduertit[9] consortem[10] esse naturae, qui cognoscit quod[11] et diuitem et pauperem fecit dominus, qui scit quod[12] sanctificet fructus suos, si[13] de his delibet aliquam pauperibus portionem.[14] ergo cum habeas unde beneficias,[15] ne differas[16] dicens: *cras*[17] *dabo,* ne largiendi amittas copiam.[18] periculosa est de alterius salute dilatio, potest fieri ut dum tu differs, ille moriatur. magis[19] ante mortem praecurre, ne forte auaritia te et cras impediat et promissa fraudentur.[20]

9, 41. Sed quid dicam, ne differas liberalitatem? utinam[1] non adproperes[2] rapinam, utinam quod concupieris,[3] non extor-

day thou shalt be with me in paradise. But a fool is changed as the moon. And the just shall shine as the sun, in the kingdom of their Father. Rightly is he charged with folly, who in eating and drinking places his hope. And therefore the time of death is urged by him in accordance with what is said by those who serve their gullets: *Let us eat and drink; for tomorrow we shall die.* Rightly is he called a fool who ministers things of the body to his soul, because he is storing away, without knowing for whom he is laying up. 39. And hence it is said to him: *And whose shall those things be which thou hast provided?* Why do you daily measure, and count, and seal? Why do you balance gold, weigh silver? How much better would it be, were you a generous distributor rather than an anxious custodian! How much more would it avail to your favor to be named the father of many orphans than to have countless staters sealed in your money-bag! For money is left here, favor goes with us to the judge of merit. 40. But perchance you may say—what you are commonly wont to say—: "We ought not to give to him whom God so cursed that He wished him to be in need." But the poor are not cursed, since it is written: *Blessed are the poor, for theirs is the kingdom of heaven.* Not of the poor man, but of the rich does Scripture say: *He that seeketh after prices for grain will be cursed.* Furthermore do not look to what each deserves. Mercy is not wont to pass judgment on merit, but to render help in necessity; to assist the poor, not to weigh justice; for it is written: *Blessed is he that understandeth concerning the needy and the poor.* Who is he that understands? He who feels pity for the poor man, who sees that he is his consort in nature, who recognizes that the Lord has made both the rich and the poor, and who knows that he sanctifies his fruits if he takes from them some portion for the poor. Therefore, since you have the means for conferring benefits, do not put it off, saying: *Tomorrow I will give,* lest you lose the opportunity of bestowing them. Delay in the case of another's safety is dangerous; it can happen that, while you are delaying, he may die. Rather hasten on before death, lest perchance avarice hinder you tomorrow also and your promises be violated.

9, 41. But why do I say that you should not put off generosity? May you not hurry to robbery! May you not extort what you covet!

queas,[4] utinam alienum non petas, negatum praetermittas, excusatum[5] patienter[6] feras, non audias illam Iezabel, quae est auaritia, quodam profluuio[7] uanitatis dicentem: *ego*[8] *tibi dabo* possessionem, quam desideras. tu tristis es, quia uis mensuram[9] considerare iustitiae, ut[10] alienum non eripias: ego habeo mea iura, habeo meas leges. calumniabor, ut spoliem, et ut possessio pauperis eripiatur, uita pulsabitur.
42 quid enim aliud in illa historia nisi diuitum auaritia describitur, quae est uanum profluuium,[1] quod omnia fluuii modo rapiat et nulli usui profutura transducat? haec est Iezabel non una,[2] sed multiplex, non unius temporis, sed temporum plurimorum. haec omnibus dicit, sicut illa dixit uiro suo Achab: *surge,*[3] *manduca panem et redi ad te. ego tibi dabo*
43 *uineam Nabuthae Israhelitae. et*[4] *scripsit librum nomine Achab et signauit anulo illius et misit librum ad seniores et ad liberos eos, qui morabantur cum Nabuthae. et erat scriptum in libro: ieiunate ieiunium et constituite Nabuthae in principem populi et constituite duos uiros filios iniquitatis ex diuerso eius, ut falsum testimonium perhibeant aduersus eum dicentes: benedixit deum et regem et producite illum et lapidate.*

10. 44. Quam euidenter[1] expressa[2] est diuitum consuetudo! contristantur,[3] si aliena non rapiant,[4] renuntiant cibo,[5] ieiunant,[6] non ut peccatum minuant, sed ut crimen admittant.[7] uideas illos tunc conuenientes[8] ad ecclesiam officiosos humiles adsiduos,[9] ut effectum sceleris impetrare[10] mereantur. sed dicit illis deus: *non*[11] *hoc ieiunium elegi, non si flectas ut circulum collum tuum, cinerem etiam et cilicium substernas, nec sic uocabitis ieiunium acceptum. non tale ieiunium eligi, dicit dominus. sed solue omnem conligationem iniustitiae, dissolue obligationes uiolentarum commutationum, dimitte confractos in remissionem et omnem conscriptionem iniquam disrumpe. frange panem tuum esurienti et egenos non habentes tectum induc in domum tuam. si uideris nudum, uesti et domesticos seminis tui non despicies. tunc orietur tibi matutinum lumen tuum, et sanitas tua matura orietur et praecedet ante te*

May you not seek what is another's! May you let pass what is denied you! May you bear patiently what is excused, and not hear that Jezabel, who is avarice, say with a loathsome flux, as it were, of vanity: "*I will give thee* the possession which you desire. You are sad because you wish to consider the measure of justice, so that you may not seize what is another's: I have my rights, I have my laws, I will calumniate him that I may despoil him, and, that the possession of the poor man may be seized, his life will be beaten out." 42. For what else is described in that story if not the avarice of the rich, which is a vain, loathsome flux, because, in the manner of a river, it carries off everything and transfers it elsewhere, bringing profit to none? This Jezabel is not one, but manifold; not of one age, but of many. She says to all, as that other said to her husband, Achab: *Arise, eat bread, and return to thyself, I will give thee the vineyard of Naboth, the Jezrahelite.* 43. *And she wrote a letter in Achab's name and sealed it with his ring; and sent it to the ancients and to those free citizens who were staying with Naboth. And it was written in the letter: Fast a fast, and place Naboth before the chief of the people, and place two men, sons of iniquity, opposite him, that they may bear false witness against him, saying: he hath cursed God and the king. And lead him forth and stone him.*

10, 44. How clearly the custom of the rich is portrayed! They are made sad if they are not seizing the property of others; they renounce food, they fast, not that they may lessen their sin but that they may commit crime. You may see them at such times coming to church, dutiful, humble, and assiduous, in order that they may deserve to obtain the accomplishment of their wickedness. But to them God says: *Not this fast have I chosen, not if thou shouldst wind thy head about like a circle and spread also sackcloth and ashes, and not thus will ye call an acceptable fast. Not such a fast have I chosen, says the Lord. Loose every band of injustice, loose the bonds of violent contracts, let them that are broken go free, and tear asunder every unjust writing. Deal thy bread to the hungry, and bring the needy and harborless into thy house. If thou shalt see one naked, cover him, and thou shalt not despise the domestics of thy seed. Then shall thy morning light arise, and thy health shall speedily arise, and thy justice shall go before thee,*

iustitia et maiestas dei circumdabit te. tunc clamabis, et deus
45 *exaudiet te; adhuc te loquente dicet: ecce adsum.* audis, diues, quid dominus deus dicat? et tu ad ecclesiam uenis, non ut aliquid largiaris pauperi, sed ut auferas. ieiunas,[1] non ut conuiuii tui sumptus[2] proficiat egenis,[3] sed ut spolium de[4] egentibus adipiscaris. quid tibi uis[5] cum libro et carta et signaculo[6] et conscriptione[7] et uinculo[8] iuris? non audisti: *solue omnem conligationem iniustitiae, dissolue*[9] *obligationes uiolentarum commutationum, dimitte confractos in remissionem et omnem conscriptionem iniquam disrumpe;* tu mihi tabulas offers,[10] ego tibi recito[11] dei legem: tu atramento[12] scribis, egi tibi spiritu dei inscripta repeto oracula[13] prophetarum: tu testimonia[14] falsa conponis, ego testimonium conscientiae tuae posco, quam iudicem tui effugere et declinare non poteris, cuius testimentum non poteris recusare in die,[15] qua reuelabit[16] deus occulta hominum. tu dicis: *destruam*[17] *horrea:* dominus dicit: sine magis[18] quidquid[19] intra horreum est pauperibus[20] deputari, sine cellas istas egenis[21] prodesse. tu dicis: *maiora*[22] *faciam et illo congregabo omnia quae nata sunt mihi:* dominus dicit: *frange*[23] *esurienti panem tuum.* tu dicis: tollam pauperi domum suam: dominus autem dicit ut *egenos*[24] *non habentes tectum inducas in domum tuam.* quomodo uis, diues, ut deus te exaudiat,[25] cum tu deum non putes audiendum? si non adquiescatur[26] arbitrio diuitis, scaena[27] conponitur, dei aestimatur[28] iniuria, si diuitis petitio[29] refutetur.[30]

11, 46. *Deum*[1] inquit *benedixit et regem,* aequalis uidelicet[2] persona,[3] ut sit aequalis contumelia. *benedixit* inquit *deum et regem.* ne diuitem maledicti[4] nomen offendat et sermonis[5] ipso laedatur sono, benedictio[6] pro maledicto uocatur. quaeruntur duo testes[7] iniquitatis. duobus testibus[8] et Susanna[9] est adpetita, duo testis et synagoga[10] inuenit, qui aduersus Christum[11] falsa iactarent, duobus testibus[12] pauper occiditur. *produxerunt*[13] *igitur Nabuthae foras et lapidauerunt eum.* utinam uel in suis ei liceret mori! pauperi ipsam diues
47 inuidet seuplturam.[14] *et*[1] *factum est* inquit, *eum audisset*

and the majesty of the Lord shall surround thee. Then shalt thou call, and God shall hear thee; even while thou speakest, He shall say: Here I am. 45. Do you hear, O rich man, what the Lord God says? You too come to church, not to bestow anything upon a poor man but to take away. You fast, not that the cost of your banquet may profit the needy but that you may obtain spoil from those in want. What will you with your book and paper and seal and writing and bond of the law? You have not heard: *Loose every band of injustice, loose the bonds of violent contracts, let them that are broken go free, and tear asunder every unjust writing.* You present to me records, I recite to you the law of God; you write with ink, I repeat to you the oracles of the prophets written by the Spirit of God; you fabricate false testimonies, I ask for the testimony of your conscience, which, as your judge, you will not be able to escape or avoid; whose testimony you will not be able to refute on that day on which God will reveal the secrets of men. You say: *I will pull down my barns;* the Lord says: "Suffer rather whatever is in your barn to be distributed to the poor, suffer those cellars of yours to benefit the needy." You say: *I will build greater, and into them will I gather all things that are grown to me;* the Lord says: *Deal thy bread to the hungry.* You say: "I will take his house from the poor man", but the Lord says: *Bring the needy and harborless into thy house.* How do you wish God to hear you, O rich man, when you do not think that God should be heard? If assent be not given to the rich man's will, a pretext is fabricated; it is reckoned an injustice to God if a rich man's claim is opposed.

11, 46. *He hath cursed,* it says, *God and the king.* There is an equality in the persons, I suppose, so that there is an equality in the offense. *He hath cursed,* it says, *God and the king.* Lest the term "curse" offend the rich man and he be injured by the very sound of the word, "blessing" is used for "curse." Two witnesses of iniquity are sought out. By two witnesses also was Susanna attacked, and the Synagogue found two witnesses to cast false accusations against Christ, and by two witnesses is the poor man put to death. *Therefore they led Naboth out and stoned him.* Would that he might even have been permitted to die among his own! To the poor man, the rich grudges burial itself. 47. *And*

Achab quia mortuus est Nabuthae, conscidit uestimenta sua et cooperuit se cilicio. et factum est post haec et surrexit et descendit Achab ad uineam Nabuthae Israhelitae possidere eam. irascuntur[2] diuites et calumniantur,[3] ut noceant, si non optineant[4] quod desiderauerint. cum autem calumniati nocuerint, dolere se simulant, tristes[5] tamen et tamquam maesti non corde sed uultu in possessionis direptae locum prodeunt et inpressionis suae iniquitate[6] potiuntur.

48 Hoc diuina mouetur iustitia[1] et auarum digna seueritate condemnat dicens: *occidisti*[2] *et possedisti hereditatem. propter hoc in loco, in quo linxerunt canes sanguinem Nabuthae, in eo lingent canes sanguinem tuum et meretrices lauabuntur in sanguine tuo.* quam iusta, quam seuera sententia, ut quam intulit alteri mortis acerbitatem[3] eam ipse mortis suae horrore[4] dissoluere prohiberetur! inhumatum pauperem deus aspicit et[5] ideo insepultum diuitem iacere decernit, ut et mortuus luat suae iniquitatis aerumnam[6] qui nec[7] mortuo putauit esse parcendum. itaque uulneris sui cruore perfusum[8] cadauer in specie funeris[9] uitae suae prodidit crudelitatem. haec cum pertulit pauper, diues arguebatur, cum diues ex-

49 cepit, pauper uindicabatur. quid sibi autem uult quod meretrices lauerunt[1] in sanguine eius nisi[2] forte ut meretricia[3] quaedam in illa feritate fuisse regis perfidia proderetur uel cruenta[4] luxuries, qui sic fuit luxuriosus, ut holus[5] desideraret, sic cruentus,[6] ut propter holus hominem occideret?[7] digna auarum, digna auaritiae poena[8] consumit. denique et Iezabel[9] ipsam comederunt canes et uolucres caeli, ut ostenderetur quod[10] spiritalis[11] nequitiae fiat praeda diuitis sepultura. fuge ergo, diues, huiusmodi exitum. sed fugies eiusmodi exitum, si fugeris[12] eiusmodi flagitium. noli[13] esse Achab, ut possessionem finitimam concupiscas. non tibi cohabitet[14] Iezabel[15] illa feralis[16] auaritia, quae tibi cruenta[17] persuadeat, quae cupiditates[18] tuas non reuocet, sed inpellat,

it came to pass, it says, *when Achab heard that Naboth was dead, he rent his garments, and covered himself with haircloth. And it came to pass after these things, Achab arose, and went down into the vineyard of Naboth the Jezrahelite to take possession of it.* Rich men grow angry and calumniate so that they may do injury, if they obtain not what they desire. But when by their calumny they do cause injury, they pretend that they are sorry; yet sad and grief-stricken, as it were, not in heart, but in countenance, they set out for the place of the stolen estate and take possession by their unjust and violent procedure.

48. By this is Divine Justice moved, and It condemns the miser with befitting severity, saying: *Thou hast slain, and thou hast taken possession of his inheritance. Therefore in this place, wherein the dogs have licked the blood of Naboth, in this the dogs shall lick thy blood and harlots shall wash in thy blood.* How just, how severe a sentence: that he should be prevented from separating from the horror of his own death the same bitterness of death which he had inflicted upon the other! God beholds the poor man unburied, and therefore decrees that the rich man also be without burial, so that, even dead, he may atone for the tribulation of his iniquity, who thought that not even the dead should be spared. Hence his corpse, sprinkled with the gore of his wound, after the manner of a violent death, disclosed the cruelty of his life. When the poor man suffered these things, the rich man was blamed; when the rich man experienced them, the poor man was vindicated.

49. But what does it signify that harlots washed in his blood, unless perchance that a kind of meretricious perfidy or bloody luxury should be proclaimed to have been in the cruelty of the king, who was so fond of luxury that he desired herbs, and so blood-thirsty that, for the sake of his herbs, he killed a man? A fitting penalty destroyed the miser, a fitting penalty for his avarice. Finally, also, the dogs and the birds of heaven devoured Jezabel herself, so that it should be made manifest that the spoil of spiritual wickedness becomes the grave of the rich. Flee, therefore, a death of this kind, O rich man. But you will only flee a death of this kind, if you flee this kind of crime. Do not be an Achab, and covet a neighbor's possession. Let not Jezabel dwell with you, that deadly avarice that persuades you to bloody deeds; that restrains

quae te faciat tristiorem etiam, cum desiderata[19] possederis, quae te faciat nudum,[20] cum diues fueris.

12. 50. Pauperiorem[1] enim se iudicat omnis abundans,[2] quia sibi deesse arbitratur quidquid ab aliis possidetur. toto mundo eget, cuius non capit[3] mundus cupiditates; *eius*[4] *autem qui fidelis est totus mundus diuitiarum est.* toto mundo[5] fugit qui considerans[6] conscientiam suam metuit deprehendi.[7] et ideo[8] Achab ad[9] Helian secundum historiam ait, secundum aenigmata[10] autem diues ad pauperem; *inuenisti*[11] *me inimicus meus.* quam misera conscientia, quae se proditam doluit!

51 et dixit Helias ad[1] eum: *inueni,*[2] *quoniam fecisti malum in conspectu domini.* rex ille erat et rex Samariae Achab, Helias pauper et indigens panis, cui defuisset uictus substantia,[3] nisi corui[4] alimoniam[5] ministrassent. adeo deiecta[6] erat conscientia peccatoris,[7] ut nec[8] regalis potentiae fastu[9] adtolleretur,[10] itaque quasi uilis et degener[11] *inuenisti me* inquit *inimicus meus* et deprehendisti in me quae latere credebam. nulla mentis meae occulta[12] te fallunt; *inuenisti me,* patent tibi uulnera mea, captiuitas[13] praesto est. peccator inuenitur, cum iniquitas[14] eius proditur, iustus autem dicit: *igne*[15] *me examinasti, et non est inuenta in me iniquitas.* Adam[16] cum lateret, inuentus est, Moysi[17] autem nequaquam inuenta est sepultura.[18] inuentus est Achab, non inuentus Helias,[19] et sapientia[20] dei dixit: *quaerunt*[21] *me mali et non inuenient.* unde[22] et in euangelio Iesus[23] quaerebatur et non inueniebatur. culpa[24] igitur auctorem suum prodit. unde[25] et Thesbites ait: *inueni*[26] *quoniam fecisti malum in conspectu domini,* quia culpae[27] reos tradit dominus, innocentes[28] autem non tradit in potestatem inimicorum suorum. denique Saul[29] quaerebat sanctum Dauid et inuenire non poterat, Dauid[30] uero sanctus regem Saul, quem non quaerebat, inuenit, quoniam tradidit eum dominus in potestatem ipsius.[31] captiua igitur opulentia est, paupertas libera.

52 Seruitis, diuites, ac miseram quidem seruitutem[1], qui seruitis errori seruitis cupiditati,[2] seruitis auaritiae,[3] quae expleri

not your desires, but urges you on; that makes you more sad even when you gain possession of what you desire, and that makes you destitute when you are rich.

12, 50. For everyone in abundance judges himself all the poorer, because he thinks he lacks whatever is possessed by others. He whose desires the world does not contain, is in want of the whole world, but *the whole world of riches belongs to him who is faithful.* He flees from the whole world, who, looking to his conscience, fears to be caught. And therefore Achab says to Elias, according to history—but according to allegory, the rich man to the poor man—: *Thou hast found me, mine enemy.* How miserable the conscience that was grieved at its being discovered! 51. And Elias said to him: *I have found thee because thou hast done evil in the sight of God.* He was a king, even Achab, king of Samaria; Elias was poor and in want of bread, and would have lacked the substance of life had not the ravens ministered food unto him. So was the conscience of the sinner cast down that he was not sustained even by the haughtiness of royal power. Therefore, like a common low-born fellow, he cries: "*Thou hast found me, mine enemy.* and thou hast detected in me what I thought was hidden. No secrets of my mind escape thee; *thou hast found me;* to thee my wounds lie open; captivity is at hand." The sinner is found when his iniquity is disclosed, but the just man says: *Thou has tried me by fire: and iniquity hath not been found in me.* When Adam hid, he was found, but the burial place of Moses has never been discovered. Achab was found, but not so Elias, and the Wisdom of God has said: *The wicked shall seek me and shall not find me.* Wherefore in the Gospel also, Jesus was sought and was not found. Hence guilt betrays its author. Wherefore, too, the Thesbite says: *I have found thee because thou hast done evil in the sight of the Lord;* for the Lord delivers up the guilty, but the innocent He does not betray into the power of their enemies. Hence, Saul sought holy David and could not find him, but holy David found king Saul whom he sought not, because the Lord delivered him into his power. Wealth, therefore, is captive: poverty is free.

52. And, rich men, you serve indeed a miserable servitude, who serve error, who serve covetousness, who serve avarice which cannot be filled. Any insatiable whirlpool is more rapid when it is swal-

non potest. gurges quidam[4] insatiabilis rapidior est, cum inlata[5] demergit, et putei modo cum exundat[6] caeno inquinatur, terram adrodit[7] nihil sibi profuturam. uel hoc exemplo uos admoneri conuenit. puteus enim, si nihil haurias, inerti[8] otio et degeneri situ[9] facile corrumpitur, exercitus autem nitescit[10] ad speciem, dulcescit[11] ad potum. ita et aceruus[12] diuitiarum cumulo harenosus[13] speciosus[14] est usu, otio autem inutilis habetur. deriuato igitur aliquid de[15] hoc puteo. *ignem*[16] *ardentem restinguet aqua et elemosyna resistet peccatis,* aqua autem statiua[17] cito uermis facit. non[18] stet thesaurus tuus nec[19] stet ignis tuus. stabit in te, nisi eum operibus[20] tuae miserationis auerteris. in quantis sis, diues, incendiis considera. tua uox est dicentis: *pater*[21] *Abraham, dic Lazaro, ut extremum digiti sui intinguat in aqua et*
53 *refriget linguam meam.* tibi igitur proficit[1] quidquid inopi contuleris, tibi crescit quidquid minueris. te illo quem pauperi dederis cibo pascis, quoniam qui[2] miseretur pauperis ipse pascitur et fructus iam in his est. misericordia seminatur[3] in terra, in caelo germinat,[4] plantatur[5] in paupere, aput deum pullulat.[6] *ne*[7] *dixeris* inquit deus: *cras dabo.* qui non te patitur dicere: *cras dabo,* quomodo patitur dicere: non dabo? non de tuo largiris pauperi, sed de suo reddis; quod enim commune[8] est in omnium usum datum solus usurpas. omnium est terra, non diuitum, sed pauciores qui non utuntur suo quam qui utuntur. debitum[9] ergo reddis, non largiris indebitum.[10] ideoque[11] tibi dicit scriptura: *declina pauperi animam tuam et redde debitum tuum et responde pacifica in mansuetudine.*

13, 54. Quid enim superbias,[1] diues? quid dicas pauperi: noli me tangere?[2] nonne sic utero[3] conceptus et natus ex utero es, quemadmodum est pauper natus? quid te iactas[4] de nobilitatis prosapia? soletis[5] et canum uestrorum origines[6] sicut diuitum recensere, soletis et equorum[7] uestrorum nobilitatem sicut consulum praedicare. ille[8] ex[9] illo patre generatus est

lowing what has been thrown into it, and, in the manner of a well when it overflows, it is polluted by mud and eats away at the ground with no profit to itself. Even by this example is it fitting that you be warned. For a well, if you draw nothing from it, easily becomes foul through undisturbed rest and base neglect; but if kept in use, it is sparkling in appearance and sweet to drink. So also a heap of riches, besmudged with dirt when piled up, is resplendent in use; but when left undisturbed, it is considered worthless. Draw something, then, from this well. *Water will quench a flaming fire and alms will resist sins,* but stagnant water quickly produces worms. Let not your treasure rest, let not your fire abide; for it will abide in you unless you avert it by the works of your mercy. Reflect, O rich man, in what fires you are. Your voice is that of the one crying: *Father Abraham, say to Lazarus that he may dip the tip of his finger in water to cool my tongue.* 53. Therefore it is of profit to you whatever you bestow upon the needy; and whatever you diminish increases to your interest. It is yourself you feed with the food that you give a poor man, since he who has mercy on the poor is himself fed, and fruit is already in these things. Mercy is sown on earth, germinates in heaven, is transplanted in the poor man, and grows with God. *Say not,* God says, *tomorrow I will give.* How does He allow you to say, "I will not give," Who does not allow you to say, *tomorrow I will give?* Not from your own do you bestow upon the poor man, but you make return from what is his. For what has been given as common for the use of all, you appropriate to yourself alone. The earth belongs to all, not to the rich; but fewer are they who do not use what belongs to all than those who do. Therefore you are paying a debt, you are not bestowing what is not due. Hence Scripture says to you: *Bow down thy heart to the poor, and pay what thou owest, and answer him peaceable words with mildness.*

13, 54. For why are you proud, O rich man? Why do you say to the poor: "Do not touch me"? Were you not conceived in a womb and born from a womb as a poor man is born? Why do you boast of your noble lineage? You are even wont to go over the pedigrees of your dogs as you do those of wealthy men, you are even wont to praise the nobility of your horses as you do that of the consuls. That horse was sired by that father and born of that

et ex illa matre editus, ille auo[10] gaudet, ille se proauis adtollit. sed nihil istud currentem iuuat; non datur nobilitati palma,[11] sed cursui. deformior est uictus,[12] in quo et nobilitas periclitatur. cauc igitur, diues, ne in te erubescant tuorum merita[13] maiorum, ne forte et illis dicatur: 'cur talem instituistis,[14] cur talem elegistis heredem?' non in auratis laquearibus[15] nec in porphyreticis orbibus[16] heredis est meritum. laus ista non hominum, sed metallorum[17] est, in quibus homines puniuntur. per egentes aurum quaeritur et egentibus denegatur. laborant ut quaerant, laborant ut inueniant quod
55 habere[18] non norunt. miror tamen cur eo uos, diuites, iactandos putetis, cum aurum[1] materia magis offensionis quam commendationis gratia sit; *lignum*[2] *enim offensionis est et aurum, et uae his qui sectantur illud.* denique[3] benedicitur[4] diues, *qui*[5] *inuentus est sine macula et qui post aurum non abiit nec sperauit in pecuniae thensauris.* sed quasi is cognitus esse non possit, eum sibi desiderat demonstrari. *quis*[6] *est?* inquit *et laudabimus eum;* fecit[7] enim quod mirari magis[8] quasi nouum[9] quam quasi usitatum recognoscere debeamus. itaque qui[10] in diuitiis potuerit conprobari, is uere perfectus et dignus est gloria. *qui*[11] *potuit inquit transgredi et non est transgressus, et facere male et non fecit.* aurum[12] ergo uobis, in quo[13] tanta erroris inlecebra est, non tam sua gratia quam
56 hominum poena[14] commendat. an uos ampla[1] extollunt atria, quae magis[2] debent conpungere,[3] quia cum populos[4] capiant, uocem excludunt pauperis? quamquam[5] nihil prosit audiri eam, quae etiam audita nil[6] proficit. deinde non ipsa uos pudoris aula[7] admonet, qui aedificando uestras uultis superare[8] diuitias nec tamen uincitis.[9] parietes uestitis,[10] nudatis homines. clamat ante[11] domum tuam nudus, et neglegis: clamat homo nudus, et tu sollicitus es quibus marmoribus pauimenta[12] tua uestias. pecuniam pauper quaerit et non habet: panem postulat homo, et equus[13] tuus aurum sub dentibus mandit. sed delectant te ornamenta pretiosa, cum

mother; this one rejoices in that grandsire, that one boasts of even more remote ancestry. But this is of no aid to him in the race; the palm is not given for noble lineage, but for running. More disgraceful is he in defeat in whom a noble lineage is also imperilled. Take care, therefore, O rich man, lest in you the merits of your ancestors be put to shame, lest perchance also it be said to them: "Why have you appointed such an heir, why have you chosen such a one?" Not in golden ceilings nor in tables of porphyry is the merit of the heir. This glory does not belong to men, but to metals, wherein men are punished. By the needy is gold obtained and to the needy is it denied. They labor to obtain, they labor to find what they know not how to have. 55. Yet I wonder why, then, O rich men, you think you should be puffed up, since gold is rather the material of the stumbling block than a cause of commendation: *For gold is a stumbling block also and woe to them who eagerly follow after it.* Therefore the rich man is blessed *that is found without blemish: and that hath not gone after gold, nor put his trust in treasures of money.* But just as if he cannot be known, he desires that such a man be pointed out to him: *Who is he,* he says, *and we will praise him?* For he has done what we should admire rather as something new than as something customary. And so he who can be commended in riches is truly perfect and worthy of glory. *He that could have transgressed,* he says, *and hath not transgressed; that could do evil things, and hath not done them.* Therefore gold, wherein there is so great an allurement to sin, he commends to you not so much for its own sake as for its being a punishment due to men. 56. Or do spacious halls exalt you, which should rather sting you with remorse, because, while they hold crowds, they exclude the cry of the poor—although it would be of no avail that this cry be heard, which, even when heard, gains nothing—? Furthermore, your very palace itself does not remind you of your shame, who in building wish to surpass your riches, and yet do not vanquish them. You cover your walls, you strip men naked. The naked man cries before your house, and you neglect him. He cries, and you are solicitous as to what marbles you will use to cover your floors. The poor man seeks money and has it not; a man asks for bread, and your horse champs gold under his teeth. And precious orna-

alii frumenta non habeant: quantum, o diues, iudicium tibi sumis![14] populos esurit, et tu horrea tua claudis: populus deplorat,[15] et tu gemmam[16] tuam uersas. infelix, cuius in potestate est[17] tantorum animas a morte defendere[18] et non est uoluntas! totius uitam[19] populi poterat anuli tui gemma seruare.

57 Audi plane qualis diuitem deceat praedicatio. *liberaui*[1] inquit *pauperem de manu potentis et orphanum, cui non erat adiutor, adiuui. benedictio perituri super me uenit, os autem uiduae me benedixit. iustitiam induebar, oculus eram caecorum, pes autem claudorum; ego eram pater infirmorum.* et infra: *ante*[2] *fores meas non habitauit hospes, ostium autem meum omni uenienti patuit. si*[3] *autem et peccaui inprudens, non celaui culpam meam neque reueritus sum multitudinem plebis, ut non adnuntiarem praesentibus eis: si passus sum infirmum exire ostium meum uacuo sinu.* cautionem[4] quoque quam habuit debitoris scissam[5] sine recuperatione[6] debiti reddidisse[7] memorauit. nam[8] quid etiam illa replicem, quod in omni infirmo fleuisse[9] se dicit et ingemuisse, cum uideret uirum in necessitate,[10] se autem in bonis, sed[11] tunc sibi magis[12] fuisse dies malorum, cum se habere cerneret et alios indigere? si hoc ille dicit, qui numquam uiduae fecit[13] oculum tabescere, qui[14] numquam solus panem suum manducauit et non orphano tradidit, quem a iuuentute[15] sua nutriuit aluit instituit parentis affectu, qui[16] numquam nudum despexit, qui morientem operuit, qui[17] uellеribus ouium suarum infirmorum calefecit umeros, non oppressit[18] pupillum, numquam diuitiis delectatus est, numquam gratulatus[19] est lapsu inimicorum suorum, si qui haec de[20] summis coepit egere diuitiis, si nihil ex patrimonio tanto nisi solum fructum[21] misericordiae reportauit, quid de te[22] futurum est, qui tuo nescis uti patrimonio, qui in summis diuitiis dies sustines mendicitatis,[23] quia nulli largiris, nulli subuenis?

14, 58. Custos ergo tuarum es, non dominus[1] facultatum, qui aurum terrae infodis,[2] minister[3] utique[4] eius, non arbiter.

ments delight you, although others do not have grain. What a terrible judgment, O rich man, are you bringing upon yourself! The people are starving, and you close your barns; the people weep bitterly, and you toy with your jewelled ring. Unhappy man, in whose power it is to save the lives of so many, and there is not the will! The jewel in your ring could preserve the lives of the whole people.

57. Hear clearly what kind of praise befits a rich man: *I delivered,* he says, *the poor man from the hand of the powerful, and I helped the orphan, that had no helper. The blessing of him that was ready to perish came upon me, and the mouth of the widow blessed me. I put on justice; I was an eye to the blind, and a foot to the lame; I was the father of the weak;* and below: *The stranger did not abide without, but my door was open to every comer. And if also I have sinned foolishly, I have not concealed my fault; nor have I feared a multitude of people so as not to declare it in their presence, if I have suffered the weak to leave my door with empty bosom.* He mentioned also that the bill of the debtor, which he had, he returned cancelled, without the recovery of the debt. For why should I repeat these things too, that he says that he wept over every one in sickness and groaned when he saw a man in need, but himself in good things; and that for him rather were there days of evil when he saw that he had abundance, and others were in want? If he says this, who never caused the eye of a widow to weep, who never ate his bread alone without giving to the orphan—whom from his early years he nourished, fed, and instructed with the love of a parent—who never despised the naked, who covered the dead, who warmed the shoulders of the sick with the skins of his sheep, who oppressed not the ward, who never delighted in riches, who never rejoiced at the fall of his enemies; if he who did this, from his great riches began to be in need, if he derived nothing from such a great patrimony save the one fruit of mercy, what is to become of you, who do not know how to use your patrimony, who in great riches endure days of indigence, because on none do you bestow and to none do you give assistance?

14, 58. Therefore you are the custodian, not the master of your wealth, who bury gold in the earth; surely you are its servant and not its lord. But: *Where thy treasure is, there is thy heart also.*

sed *ubi*[5] *thensaurus tuus, ibi et cor tuum.* ergo in illo auro[6] cor tuum terrae infodisti. uende[7] potius aurum et eme salutem, uende lapidem et eme regnum[8] dei, uende agrum et redime[9] tibi uitam aeternam. uera allego,[10] quia uerba adstruo[11] ueritatis. *si*[12] *uis perfectus esse,* inquit *omnia quaecumque habes uende et da pauperibus, et habebis thensaurum in caelo.* et noli contristari,[13] cum haec audis, ne dicatur et tibi: *quam*[14] *difficile qui pecunias habent in regnum dei intrabunt!* magis[15] cum haec legis, considera quia[16] ista tibi potest mors[17] eripere, potestas superioris tollere, deinde quia peteris[18] parua pro magnis, caduca[19] pro aeternis, thensauros[20] pecuniae pro thensauris gratiae. isti[21] corrumpuntur, illi
59 permanent. considera quia[1] hos non solus possides. possidet tecum tinea,[2] possidet aerugo, quae consumit pecuniam. has tibi consortes auaritia dedit. uide autem quos[3] tibi det gratia debitores: *splendidum*[4] *in panibus benedicent labia iustorum et testimonium bonitatis illius fiet.* facit tibi debitorem patrem[5] deum, qui pro munere, quo pauper adiutus est, faenus exsoluit[6] quasi boni debitor creditoris. facit[7] tibi debitorem filium, qui ait: *esuriui*[8] *et dedistis mihi manducare, sitiui et dedistis mihi bibere, et hospes eram et collegistis me, nudus et operuistis me.* quod enim unicuique minimorum conlatum
60 est sibi dicit esse conlatum. nescis, o homo, struere[1] diuitias. si uis diues esse, esto[2] pauper saeculo,[3] ut sis deo[4] diues. diues fidei[5] diues est deo, diues misericordiae diues est deo, diues simplicitatis[6] diues est deo, diues sapientiae,[7] diues scientiae diuites deo. sunt qui in paupertate abundent[8] et qui in diuitiis egeant. abundant pauperes, quorum *profunda*[9] *paupertas abundauit in diuitiis simplicitatis suae, diuites*[10] *autem eguerunt et esurierunt.* neque enim otiose[11] scriptum est: *diuitum*[12] *pauperes praepositi erunt et proprii serui dominis faenerabunt,* quia[13] diuites et domini superuacua[14] et mala seminant, ex quibus fructum non colligant,[15] sed spinas metant. et[16] ideo pauperibus[17] diuites erunt subditi[18] et serui dominis spiritalia[19] faenerabunt, quemadmodum diues[20] rogabat, ut sibi stillam[21] aquae pauper Lazarus faeneraret. potes

Hence in that gold you have buried your heart in the earth. Rather sell gold and buy salvation; sell a stone and buy the kingdom of God; sell your field and redeem for yourself eternal life. I speak the truth, because I confirm it by the words of Truth: *If thou wilt be perfect,* He says, *sell what thou hast and give to the poor, and thou shalt have treasure in heaven.* And do not become sad when you hear these words, lest it be said to you also: *How hardly shall they that have riches enter into the kingdom of God!* Rather, when you read this, consider that death can snatch these things from you, or the power of a stronger take them away; and furthermore, that you are seeking small things for great, perishable for eternal, treasures of money for treasures of grace. The former become corrupted, the latter endure. 59. Consider that you do not possess these alone. With you the worm possesses them; and the rust, which consumes money. These are the consorts which avarice has given you. But see what debtors grace gives: *The lips of the just shall bless him that is liberal of his bread, and there shall be testimony of his goodness.* It makes God the Father your debtor, Who, like the debtor of a good creditor, pays interest for the gift by which the poor man is helped. It makes the Son your debtor, Who says: *For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me.* For what is given to even one of the least, He says, is given to Him. 60. You do not know, O man, how to pile up riches. If you wish to be rich, be poor in the world so that you may be rich in God. Who is rich in faith is rich in God, who is rich in mercy is rich in God, who is rich in simplicity is rich in God; who is rich in wisdom, who is rich in knowledge, these are rich in God. There are some who abound in poverty and some who want in riches. The poor abound whose *very deep poverty hath abounded in the riches of their simplicity,* and, *The rich have wanted, and have suffered hunger.* And not idly indeed is it written: *The poor shall be put over the rich and their own servants shall lend to their masters,* because rich men and masters sow vain and evil things from which they do not gather fruit, but reap thorns. And therefore the rich shall be subject to the poor, and servants shall lend spiritual things to their masters; just as the rich man asked poor Lazarus to lend him a drop of

et tu, diues istam implere[22] sententiam. largire pauperi, et domino faenerasti;[23] *qui*[24] enim *largitur pauperi deum faenerat.*

61 Pulchre[1] autem sanctus Dauid in psalmo septuagesimo quinto hymnum[2] deo concinens ad Assyrium[3] scriptum, hoc[4] est aduersus[5] nequitiae spiritalis Assyrium, inanem ac uanum principem[6] istius mundi. ita coepit:[7] *notus*[8] *in Iudaea deus,* hoc est non in diuitibus, non in nobilibus et in potentibus,[9] sed in anima confitente[10] notus est deus. *et*[11] *in Istrahel magnum* inquit *nomen eius,* non in principibus et consulibus, sed in eo qui deum uidet; ipse[12] est enim Istrahel, in quo

62 profunda[13] fides ad cognitionem[14] dei potuit peruenire. *et*[1] *factus est* inquit *in pace locus eius,* ubi quietus[2] affectus nullis[3] diuersarum cupiditatum exagitatur fluctibus, nullis[4] auaritiae turbatur procellis, nullis diuitiarum quaerendarum ignescit incendiis.[5] ipse[6] est qui speculatur[7] aeterna et habitat in Sion,[8] confringens[9] omnia spiritalium instrumenta bellorum, conterens arcus, quibus diabolus ignita[10] dirigens iacula graues pectoribus hominum solet inurere passiones.[11] sed illa iacula iusto nocere non possunt, cui deus lux[12] est, tantumque abest a caligantium[13] horrore tenebrarum, ut aduersarius[14] in eo locum[15] habere non possit, qui etiam principibus se consueuit infundere,[16] sicut infudit Iudae[17] etiam proditori concidens[18] tamquam in silua lignorum fidei ianuas, ut in cor eius haberet ingressum[19] et aeterni nominis tabernaculum[20] possideret apostolatus[21] conlati munere dedicatum. ergo ille quasi inprobus usurpator[22] concidit ianuas, ut uiolentus introeat, dominus[23] autem quasi pius inlustrat seruolos et eorum fulgentibus[24] meritis et claritate[25] uirtutum tenebras[26] mundi huius inluminat. hanc[27] pacifici[28] atque mansueti habent[29] aput deum gratiam sobria mentis suae tranquillitate fundati,[30] insipientes[31] autem corde turbantur et ipsi sunt propriae[32] exagitationis auctores, quia desideriorum suorum uoluuntur aestu[33] et quodam salo fluctuant.[34]

15, 63. Qui sint isti[1] expresse[2] dicendo:[3] *omnes*[4] *uiri diuitiarum.* omnes dixit, nullum[5] excepit. et bene *uiros diuitiarum* appellauit. non diuitias uirorum, ut ostenderet eos non possessores

water. You also, O rich man, can fulfill this maxim: "Bestow upon the poor, and you have lent to the Lord"; for, *He that bestoweth on the poor, lendeth to God.*

61. Now beautifully has holy David thus begun in the Seventy-Fifth Psalm, singing a hymn to God written to the Assyrian, that is, against the Assyrian of spiritual wickedness, the vain and foolish prince of this world: *In Judaea God is known,* that is, not in the rich, not in the mighty and the noble is God known, but in the soul that confesses Him. *And his name,* he says, *is great in Israel,* not in princes and consuls, but in him who sees God; for he is Israel in whom deep faith has been able to arrive at the knowledge of God. 62. *And his place,* he says, *is in peace,* where the peaceful disposition is neither agitated by the waves of various desires nor shaken by the storms of avarice nor set on fire with the passion of seeking riches. He is the one who beholds the eternal things and dwells in Sion, breaking all the instruments of spiritual wars and crushing the bows with which the devil is wont to aim his fiery shafts and brand deep passions in the breasts of men. But those shafts cannot harm the just man to whom God is light, and who is so far from the horror of the reeking darkness that in him the adversary cannot have place who is wont to enter even into princes, just as he entered also into the traitor Judas, cutting down, as in a forest of trees, the portals of faith, so that he might have an entrance into his heart and take possession of the tabernacle of the eternal name, that was consecrated by the office of the apostleship which had been conferred upon him. Therefore, like a wicked usurper, he cuts down the portals that he may enter with violence; but the Lord, like a dutiful master, makes his servants to shine and, by their resplendent merits and the clarity of their virtues, illumines the darkness of this world. This favor with God have the peaceable and the meek who are settled in the sober tranquility of their minds, but the foolish of heart are troubled and are themselves the authors of their own agitation, because they are tossed by the tide of their desires and fluctuate in a kind of sea.

15, 63. Who these are, he signified expressly by saying: *All the men of riches.* He said *all,* he excepted none. And well did he use the term *men of riches* and not *riches of men,* that he might show that they were not the possessors of riches, but were possessed

diuitiarum esse, sed suis diuitiis possideri; possessio enim possessoris debet esse, non possessor possessionis. quicumque igitur patrimonio suo tamquam possessione non utitur, qui largiri pauperi et dispensare[6] non nouit, is suarum seruulus,[7] non dominus facultatum est, quia alienas custodit ut famulus, non tamquam dominus ut suis utitur.[8] in[9] huiusmodi ergo affectu dicimus quod[10] uir diuitiarum sit, non diuitiae uiri. *intellectus*[11] *enim bonus utentibus eo,* qui autem non intelligit, is utique intellectus[12] sibi gratiam non potest uindicare et[13] ideo somno temulentiae[14] consopitus obdormiuit. huiusmodi igitur uiri somnum[15] suum dormiunt, hoc[16] est suum somnum, non Christi dormiunt. et qui somnum Christi non dormiunt non habent Christi quietem,[17] non surgunt Christi resurrectione.[18] qui ait: *ego*[19] *dormiui et quieui et surrexi, quoniam dominus suscipiet me.* in hoc quoque saeculo dormitant
64 digni habiti increpatione[1] caelesti qui ascenderunt equos, quos refrenare[2] non poterant. legimus alibi[3] dicente ecclesia siue anima: *posuit*[4] *me currus Aminadab.* si ergo anima currus est, uide ne equus caro[5] sit, agitator autem uigor[6] mentis, qui[7] regit carnem et motus eius uelut quosdam equos prudentiae habenis[8] cohercet. dormitauerunt ergo qui ascenderunt[9] corporis uoluptates nullo eas moderamine[10] gubernantes.[11] unde[12] et ascensores[13] eos quam equites uel agitatores maluit nuncupare.[14] agitator etenim cum disciplina[15] et arte pro suo equos[16] arbitrio[17] agitat, ut uel currentes[18] incitet uel reflectat[19] indomitos uel reuocet fatigatos uel mansuetos[20] pro[21] sua uoluntate conuertat. unde[22] cum reciperetur Helias[23] et curru quasi[24] ad caelum ferretur, clamauit[25] ad eum Helisaeus: *pater,*[26] *pater, agitator Istrahel et eques ipsius,* hoc est: qui populum[27] domini bono ductu regebas constantiae merito hos accepisti currus,[28] hos equos ad diuina[29] currentes, quia moderatorem[30] te humanarum mentium dominus conprobauit, et[31] ideo tamquam bonus auriga certaminis[32] uictor aeterno praemio coronaris. in[33] Ambacum propheta quoque lectum[34] est ad[35] ipsum dominum dictum: *ascendes*[36] *supra equos tuos, et equitatus tuus salus;*

by riches; for a possession ought to belong to the possessor, not the possessor to the possession. Whosoever therefore does not use his patrimony as a possession, who does not know how to give and distribute to the poor, he is the servant of his wealth, not its master; because like a servant he watches over the wealth of another, and not like a master does he use it as his own. Hence, in a disposition of this kind, we say that the man belongs to his riches, not the riches to the man. *For a good understanding to them that use it;* but who does not understand, he assuredly cannot claim for himself the grace of understanding; and so, overcome with the sleep of drunkenness, he has fallen asleep. Therefore men of this kind sleep their sleep; that is, their sleep, not the sleep of Christ. And they who sleep not the sleep of Christ have not the rest of Christ nor do they rise by the resurrection of Christ, Who says: *I have slept and have taken my rest; and I have risen up, because the Lord will protect me.* 64. In this world also do they fall asleep who are considered worthy of divine rebuke because they mounted horses that they could not curb. We read in another passage—the Church or the soul saying—: *He made be the chariots of Aminadab.* If, then, the soul is a chariot, see lest the flesh be the horse; but let the driver be the strength of mind which rules the flesh, and which, after the manner of horses as it were, checks its movements with the reins of prudence. They have fallen asleep, therefore, who have mounted the pleasures of the body, governing them with no moderation. Hence he preferred to call them riders rather than horsemen or drivers. For the driver, by training and skill, drives his horses as he wishes, so that he may urge them on in their course, or turn them back when ungovernable, or recall them when wearied, or bring them around gentle according to his will. Therefore when Elias was being taken up and carried in a chariot, as it were, to heaven, Eliseus cried out to him: *Father, father, the driver of Israel and the horseman thereof,* that is: you, who ruled the people of the Lord with good guidance, have received these chariots through the merit of your constancy and these horses coursing to Heaven, because the Lord has approved of you as a director of the minds of men; and therefore, like a good charioteer, you are being crowned as victor in the contest with the eternal reward. In the prophet Habacuc also, we read a passage addressed

agitauit enim apostolos suos, quos per[37] diuersa direxit, ut toto[38] orbe euangelium[39] praedicarent. *ascendes* ait quasi rectori[40] equorum, non quasi ascensori. ascendit enim etiam eques, sed ut regat, non ut tantummodo sedeat, eo[41] quod desidiosus[42] et piger somnolentae[43] proferre[44] non possit
65 mentis incessum. de equite autem lectum[1] est: *et*[2] *eques cadet retrorsum expectans salutem domini.* etenim[3] quia nemo sine lapsu[4] est, etiamsi quis eques ceciderit[5] et terrenis[6] aliquibus uitiis fuerit inflexus, si[7] tamen non abiciat spem resurgendi, fretus miseratione diuina peruenit ad salutem. de ascensore uero manifestum est indicium, quod[8] reprehensibilis[9] habeatur, quando Moyses ipse ait in cantico[10] Exodi: *equum*[11] *et ascensorem proiecit in mare.* et in[12] Zacharia locutus[13] est dominus dicens: *percutiam*[14] *omnem equum in amentia et ascensorem eius in insipientia.* non dixit solum equum, sed[15] et ascensorem, quomodo et in Exodo habes: *equum et ascensorem.* ubi enim ascensor, qui non potest equum proprium[16] gubernare, equus quoque fertur in praeceps[17] et indomito furore in praerupta[18] et periculosa raptatur.[19] quid igitur uobis in[20] equis confiditis, diuites? *mendax*[21] *equus ad salutem.* quid in curribus plauditis?[22] *hi in*[23] *curribus et hi in equis, nos autem in nomine domini magnificabimur. ipsi obligati sunt et ceciderunt, nos autem surreximus et erecti sumus.* nolite amare adhinnientes,[24] nolite, diuites, fremitu libidinis excitari. terribilis[25] est dominus et cui nemo possit potens et diues resistere; iudicium[26] caeleste iaculatur.

16, 66. Bonum est ut[1] iam quiescatis et a flagitiis feriantes[2] reuereamini domini potestatem. ideo[3] dictum est parricidae Cain: *peccasti,*[4] *quiesce,* ut modum[5] peccato suo poneret. cogitationes[6] uestrae confiteantur domino. non[7] dicatis: non peccauimus. dixit Paulus: *etsi*[8] *nihil mihi conscius sum,* addidit tamen: *sed non in hoc iustificatus sum.* et uos etiamsi nihil estis conscii, confitemini tamen domino, ne quid sit quod uos praetereat. etenim qui[9] confitetur domino et reliquias cogitationis adhibuerit ad confessionem *diem festum* mentis

to the Lord Himself: *Thou shalt ride upon thy horses and thy riding is salvation!* for He drove His apostles, whom he directed into divers places, that they might preach the Gospel in the whole world. *Thou shalt ride,* he says, as to a driver of horses, and not to a rider. For the horseman also mounts, but so as to guide, and not merely to have a seat because, being slothful and lazy in his drowsy mind, he cannot continue his walking. Of the horseman we read: *And the horseman will fall backward, looking for the salvation of the Lord.* For, since no one is without a fall, even if a horseman be brought down and turned aside by some earthly vices, yet, if he does not cast aside the hope of rising again, relying on the divine mercy he comes to salvation. But as regards the rider, there is a clear proof that he is considered reprehensible, since Moses himself says in the Canticle of Exodus: *The horse and the rider he hath thrown into the sea.* And in Zacharias the Lord has spoken, saying: *I will strike every horse with madness and his rider with foolishness.* He did not say the horse only but also the rider, just as you have also in Exodus, *the horse and the rider.* For where there is a rider who cannot manage his horse, the horse rushes headlong and, through its unbridled fury, is carried to precipices and dangers. Why, therefore, do you put your trust in horses, O rich men? *Vain is the horse for safety.* Why do you applaud yourselves in chariots? *Some trust in chariots, and some in horses, but we shall be exalted in the name of the Lord. They are bound and have fallen; but we are risen, and are set upright.* Do not love like amorous horses; do not be excited, O rich men, by the neighing of lust. Terrible is the Lord, and one whom none, whether rich or mighty, can resist. From heaven does He hurl His judgment.

16, 66. It is good that you should now rest and, ceasing from crimes, reverence the power of the Lord. Therefore it was said to the parricide Cain: *Thou hast sinned, rest,* that he might put a measure to his sin. Let your thoughts confess to the Lord. Do not say: "We have not sinned." Paul has said: *Although I am not conscious to myself of anything,* but added, nevertheless, *yet am I not hereby justified.* And you, even if you are not conscious to yourselves of anything, confess, however, to the Lord, lest there be anything which may escape you. For he who confesses to the

celebrabit arcano *et epulabitur non in fermento malitiae et*
67 *nequitiae, sed in azymis sinceritatis et ueritatis.* itaque in conclusione[1] conuersus[2] ad uos propheta ait: *orate*[3] *et reddite domino deo uestro,* id est: nolite dissimulare, diuites—dies[4] instat—, orate[5] pro peccatis uestris, reddite[6] pro beneficiis quae habetis munera. ab ipso[7] accepistis quod offeratis, ipsius est quod ei soluitis. dona,[8] inquit, mea et data mea, hoc est quae offertis mihi dona[9] data sunt mea; ego ea dedi[10] uobis atque donaui. denique propheta ait: *bonorum*[11] *meorum non indiges,* ideo[12] tua tibi offero, quoniam nihil habeo quod non dedisti. fides est quae dona conciliat, humilitas[13] est quae oblata commendat. *fide*[14] *Abel plurimam hostiam optulit deo;* super[15] Cain fratris munera placuit munus Abel, quia fide uicit. nam[16] unde pauperis hostia magis quam diuitis placet? quia pauper fide[17] ditior est, sobrietate locupletior. et cum sit pauper ex illis est de quibus dicitur: *tibi*[18] *offerent reges munera.* non enim purpuratis offerentibus, sed motus[19] proprios regentibus Iesus dominus delectatur, qui corporali lasciuiae mentis dominentur imperio.[20] orate ergo, diuites! non habetis in operibus quod placeat. orate[21] pro peccatis uestris atque flagitiis et reddite domino deo uestro munera. reddite[22] in paupere, in egeno soluite, in illo inope faenerate, quem placare propter flagitia uestro aliter non potestatis. quem ultorem timetis facite debitorem. *non*[23] *accipiam* inquit *de domo tua uitulos neque de gregibus tuis hircos, quoniam meae sunt omnes ferae siluarum.* quidquid optuleritis[24] inquit, meum est, quia totus[25] orbis est meus. non exigo quae mea sunt; est quod de uestro possitis offerre studium[26] deuotionis et fidei. non sacrificiorum ambitione[27] delector; tantummodo, o homo, *immola*[28] *deo sacrificium laudis et redde altissimo uota tua.*

68 Aut certe placet, sic accipiamus:[1] quoniam dixit obdormisse[2] somnum suum diuites, increpationes[3] domini praemisit in eos,

Lord and brings to confession the remainders of the thought *shall keep holiday* in the sanctuary of his mind *and shall feast, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* 67. And so in conclusion, turning toward you, the prophet says: *Pray ye, and pay to the Lord your God,* that is: do not dissemble, O rich men,—the day is at hand—, pray for your sins, return gifts for the benefits which you have. From Him have you received whatever you may offer, to Him belongs what you are paying Him. *Presents,* He says, *are mine, gifts are mine,* that is, "the presents which you offer to me are my gifts; I have granted and have given them to you." Therefore the prophet says: "*Thou hast no need of my goods;* hence I offer Thine own to Thee, since I have nothing which Thou hast not given." It is faith that reconciles gifts, it is humility that commends offerings. *By faith Abel offered to God a greater sacrifice.* Above the gifts of his brother Cain was the gift of Abel pleasing because he surpassed in faith. Whence is it that the poor man's sacrifice pleases more than that of the rich? It is because the poor man is richer in faith, more wealthy in sobriety. And since he is poor, he is of those of whom it is said: *Kings shall offer presents to thee.* For not in those who bring presents clad in purple does the Lord Jesus delight, but in those who govern their passions and by the power of their minds have dominion over the lust of the body. Pray, therefore, rich men! You have not in your works what is pleasing. Pray for your sins and your heinous offenses, and return gifts to the Lord your God. Return them in the poor man, render them in the needy, lend them in the destitute, whom otherwise you cannot placate because of your crimes. Whom you fear as an Avenger, make your Debtor. *I will not take calves out of thy house,* He says, *nor he-goats out of thy flocks, for all the beasts of the woods are mine.* "Whatever you offer," He says, "is mine, because the whole world is mine. I do not demand the things that are mine; but rather the zeal of devotion and faith which you can offer from yourselves. I do not delight in ostentation in sacrifices; only, O man: *Offer to God the sacrifice of praise, and pay thy vows to the Most High.*"

68. Or at least, if it pleases, let us so interpret: that he said that the rich have slept their sleep; that he uttered first the rebukes

terrorem[4] subtexuit, potentiam praedicauit, cui nec[5] diuites resistant. conuersus ad uniuersos[6] ait: diuites dormitent, diuites increpentur, *uos*[7] *orate et reddite domini deo uestro, omnes qui in circuitu eius offerunt munera,* id est agite gratias, pauperes, *quia*[8] *non est personarum acceptor deus.* illi diuitias struant,[9] condant[10] pecuniam, auri aggerent[11] argentique thensauros; uos orate, qui aliud[12] non habetis; uos orate, qui hoc[13] solum habetis, quod est auro pretiosius et argento. uos reddite munera, qui a domino non receditis,[14] *qui*[15] *estis in circuitu,* quoniam *qui eratis longe, facti estis prope.* qui autem prope sibi uidentur esse per[16] diuitias ac potentiam longe facti sunt propter auaritiam. nemo enim foris est nisi quem culpa excluserit, ut eiecit Adam de[17] paradiso et exclusit Euam, nemo longe nisi quem flagitia propria[18] relegauerint. ergo uos prope positi[1] orate et reddite munera *terribili*[2] *et ei qui aufert spiritum principum, terribili aput reges terrae,* eo quod nullo redimatur[3] diuitis praemio, nullo inflectatur[4] potentium supercilio, qui culpae pretia[5] discriminat, qui quo plus alicui contulerit[6] eo plus exigit ab eo, Saul[7] priuato contulit regnum, sed quia mandatum[8] non custodiuit, et regnum[9] amisit et spiritum, multos reges gentium[10] propter perfidiam[11] fecit e populo patrum esse captiuos et, ut iam de proposita loquamur historia,[12] qui Achab regem ingratum caelestibus[13] beneficiis ita iussit occidi, ut a canibus eius uulnera lamberentur. etenim quia pauperis uineam concupiuerat, nequaquam tantis opibus expletus imperii infra[14] omnem inopiam redactus a domino. non qui uulnera eius lauaret inuentus est, non qui corpus operiret. defecit circa eum humanitas hominum, canum successit[15] asperitas. dignos plane sui ministros funeris auarus inuenit.

69

17, 70. Hoc loco illud oritur[1] quaestionis, quomodo legimus dominum dixisse ad[2] Heliam: *uidisti*[3] *quemadmodum commotus est Achab a facie mea? non inducam in diebus eius mala, sed in diebus filii illius inducam mala* aut quomodo dicimus

of the Lord upon them; that he then spoke of his terror and praised the power of Him whom not even the rich can resist. Turning to all he says: "Let the rich fall asleep, let the rich be rebuked, *Pray ye, and pay to the Lord your God, all that are round about him bring presents,* that is give thanks, O poor men, *that God is not a respecter of persons.*" Let them amass riches, hoard money, and pile up treasures of gold and silver; you pray, who have nothing else; you pray, who have this alone that is more precious than gold and silver. Return gifts, you who depart not from the Lord, and *are round about Him,* since *you who were afar off have been made nigh.* But they who seem to themselves to be nigh through their riches and power are afar off on account of their avarice. For no one is without, unless he whom sin shuts out, as it cast out Adam from paradise and shut out Eve; no one is afar off unless he whom his own crimes keep removed. 69. Therefore you who are stationed nigh, pray and return gifts *To him that is terrible, even to him who taketh away the spirit of princes; to the terrible with the kings of the earth,* because He is not bought off by any rich man's bribe. He is not changed from His purpose by the haughtiness of the powerful, Who fixes the rewards for guilt, Who the more he gives to anyone the more He demands of him, Who gave a kingdom to Saul although of humble station,—but because he did not keep His commandment, he lost both his kingdom and his life—, Who for their perfidy made many kings of the people of the fathers to be captives of the gentiles, and, that we now speak of the history before us, Who so ordered King Achab—ungrateful for divine favors—to be killed, that his wounds were licked by dogs. For since he had coveted the poor man's vineyard, filled in vain with all the wealth of power, he was reduced by the Lord below the most utter want. There was no one found who would wash his wounds, none who would cover his body. Toward him was wanting the kindness of men, and the fury of dogs took its place. Clearly did the miser find worthy assistants at his funeral.

17, 70. In this place the question comes up: how do we read that the Lord said to Elias: *Hast thou seen how Achab has been moved at my presence? I will not bring evils in his days, but in his son's days will I bring evils,*—or how do we say that repentance avails before God? *Behold the king was moved before the face*

quia[4] ualet aput dominum paenitentia? *ecce*[5] *rex motus est ante faciem domini et ibat plorans et conscidit uestimenta sua et operuit se cilicio et erat indutus sacco ex illo die, quo interfecit Nabuthae Israhelitem,* ita ut deum misericordia[6] commoueret et mutaret[7] sententiam. ergo aut paenitentia non ualuit nec inflexit[8] dominum misericordem aut oraculum[9]
71 falsum est. nam Achab[10] uictus est et occisus. sed considera quia[1] Iezabel habebat uxorem, cuius inflammabatur[2] arbitrio, quae conuertit[3] cor eius et nimiis sacrilegiis execrabilem[4] fecit. et hunc ergo paenitentiae eius reuocauit affectum. dominus autem non potest mutabilis[5] aestimari, si confessionis[6] inmemori non putauit esse seruandum quod promiserat con-
72 fitenti. accipe aliud uerius. et indigno seruauit dominus tenorem[1] sententiae suae, sed beneficia[2] circa[3] se diuina non tenuit. intulerat[4] bellum rex Syriae. uictus est et seruatus[5] ad ueniam, captiuus quoque libertate donatus et remissus ad regnum est. quod fuit diuinae[6] sententiae non solum euasit Achab, sed etiam triumphauit, quod ipsius ignauiae hostem sibi a quo uinceretur, armauit. et certe fuerat[7] monitus a propheta dicente: *cognosce*[8] *et uide quid facias,* monitus[9] inquam erat eo quod[10] Syriae regis pueris deberetur gratiae caelestis auxilium, quoniam[11] dixisset: *deus*[12] *montium deus Istrahel et non deus Baal. propter hoc* inquit *obtinuerunt pro nobis. et ideo* inquit *si non plene obtinuerimus eos, in locum Syriae regis satrapas constitue,* ut[13] uirtutem illis et potentiam regis auferret. denique[14] primo[15] congressu uicit, ut fugaret hostem, secundo[16] uicit, quando[17] captum imperio suo reddidit. qua causa uincendi[18] eius euidens resultauit oraculum dicente[19] uno ex filiis prophetarum ad proximum suum: *occide*[20] *me. et noluit homo occidere eum. et dixit: eo quod non oboedisti uerbo domini, ecce tu recedis a me, et interficiet te leo. et recessit ab eo, et inuenit eum leo et interfecit eum.* et[21] post hoc alius propheta adstitit[22] ante regem Israhel et

of the Lord and he went away weeping, and he rent his garments, and covered himself with haircloth, and put on sackcloth from that day on which he killed Naboth the Jezrahelite, so that mercy moved God and He changed His decree. Therefore either repentance did not avail and did not turn God to mercy, or the prophecy is false, for Achab was vanquished and slain. 71. But consider that he had a wife Jezabel, by whose will he was inflamed, and who turned his heart and made him execrable by reason of his excessive sacrileges. Accordingly she checked even this desire of repentance on his part. But the Lord cannot be considered changeable, if He did not think that He ought to keep for the one unmindful of his confession what, at his confessing, He had promised him.

72. But hear another and truer explanation. Even for him in his unworthiness did the Lord keep the tenor of His decree, but Achab himself did not hold fast to the divine favors conferred on him. The king of Syria made war. He was defeated and kept for pardon. Although a captive, he was even given his liberty and sent back to his kingdom. It was in keeping with the divine decree that Achab not only escaped harm but even triumphed; it was due to his own stupid want of firmness that he armed against himself the enemy by whom he was to be conquered. And surely he was warned by the prophet, who said: *Know, and see what thou dost.* He was warned, I say, because the help of divine favor was due against the servants of the King of Syria, since he had said: *The God of the mountains is the God of Israel and not the God Baal. Therefore,* he says, *they have conquered over us. And therefore,* he says, *if we shall not completely overcome them, put satraps in the stead of the king of Syria,* so that he might take from them their valor and the power of the king. Hence in the first battle Achab was victorious, so that he put his enemy to flight; in the second he was also victorious, in which instance he restored the captured king to his power. For this reason there leaped forth a clear prophecy of his own vanquishment, one of the sons of the prophets saying to his neighbor: *Strike me. But he would not strike him. And he said: Because thou wouldst not obey the word of the Lord, behold thou departest from me, and a lion shall slay thee. And he departed from him, and a lion found*

dixit[23] ad eum: *haec*[24] *dicit dominus: quoniam dimisisti tu uirum exterminationis de manu tua, ecce anima tua pro*
73 *anima illius et populus tuus pro populo illius.* liquet igitur his oraculis quod[1] dominus etiam circa[2] indignos promissa sua seruet,[3] sed impios aut stultitia sua opprimi aut alia praeuaricatione[4] damnari, etiamsi primae praeuaricationis laqueos[5] euaserint. sed oportet nos taliter[6] agere, ut digni bono[7] opere omnipotentis[8] dei promissa accipere[9] mereamur.

him, and slew him. And after this another prophet stood before the king of Israel and said to him: *Thus saith the Lord: Because thou hast let go out of thy hand a man of destruction, behold thy life shall be for his life, and thy people for his people.* 73. It is clear, therefore, from these prophecies that the Lord keeps His promises even to the unworthy, but that the impious are either destroyed by their own folly or are condemned for a second transgression, though they have escaped the snares of the first. But we should so conduct ourselves that, being worthy through good works, we may deserve to receive the promises of the omnipotent God.

COMMENTARY.

Section I.

1. **Nabuthae:** this is the reading of Schenkl. The Benedictines have Nabuthe; the Vulgate, Naboth; the Greek, Ναβυθαί.

2. **exturbare . . . pauperem:** for a similar use of *exturbare*, cf. Cic. Sull. 71: exturbare homines e possessionibus.

3. **agellulo:** the word is cited in the T. L. L. for Verg. Priap. 2, 3, and then for Arnobius, Ambrose (Off. 1, 36, 184; Apol. Dav. 1, 14, 67), Symmachus, Augustine, and C. I. L. X 6720.

4. **aviti ruris:** cf. Hor. Epist. I, 18, 60: rure paterno.

5. **eliminare:** a poetic word, mostly Early and Late Latin. Cf. Sidon. Epist. 4, 10: soli patrii finibus eliminatus.

6. **contentus . . . suo:** for this and similar phrases, cf. T. L. L. IV. 678, 36-42. It is found as early as Ennius.

7. **possessio:** in this sense of "estate", the plural is the usual form in Class. Latin.

8. **huic saeculo:** in eccl. Latin *hoc saeculum* is used to designate this world of time here below as opposed to heaven and eternity. Cf. Watson, 287; Kaulen, 27.

9. **si . . . adsurgunt:** in Late Latin, present general conditions for the most part can be classified under the types *si-sit-est,* and *si fuerit-est.* The employment of the subjunctive in the protasis is probably due to a gradually increasing tendency to use the subjunctive in iterative sentences. Ambrose also employs the present or perfect subjunctive, followed by the present indicative in the principal clause, in general relative conditions and after *cum* in the sense of "whenever," "as often as." For a fuller treatment of these types, cf. St.-Schm. 582-585, Juret, Filastrius, 171-172, and especially Blase, Der Konjunktiv des Präsens im Bedingungssätze, in Archiv IX, 17-45; ibid., Zur Geschichte der Futura und des Konjunktivs des Perfekts im Lateinischen, in

Archiv X, 313-343. Blase summarizes his investigations in several well arranged tables. Cf. also the introduction.

10. **sternitur:** in this sense of "throw down," etc., *sternere* is mostly Poetic and is not found in Prose before the Augustan period.

11. **cedit . . . terris:** cf. Bas. III 293 A (II 57 B).

12. **pignore suo:** I take *pignore* here in the sense of "infant." In the meaning of *liberi, pignora* is cited first for Ovid and then for later poets. It is so used in prose by Cyprian and later writers. Funck, in his article, Was heisst 'die Kinder'?, in Archiv VII, 101, seems to convey the impression that only the plural is used, but as Hagendahl shows in his Studia Ammianea 32-33, the singular is also employed with this signification. I have noted the following instances of both the singular and the plural in this sense in Ambrose: Iac. 2, 6, 26: fratri cum uxoribus et pignoribus suis; ibid. 2, 12, 58: quo affectu prosequar vos, sanctae matris pia pignora; Joseph 14, 83: carorum pignorum tactu delectamur extremo; Virginit. 1, 1: pignori suo consulens; Fid. 4, 9, 114: pignus pignori (used here of St. John the Baptist and Christ as still in their mothers' wombs); Exc. Sat. 1, 4: quis doleat sibi proprium pignus ereptum (= filium); Abr. 1, 5, 35: Elisaeus . . . defuncti pignoris resuscitatione donata; Iac. 2, 2, 6: aput matrem piam mysterium pignori praeponderabat; In Luc. 10, 132: expectabat non pignoris mortem; Inst. Virg. 1, 1: commendas mihi pignus tuum . . . Ambrosiam; In Psalm. 35, 13: pignus regale saltaret (Herodias); Epist. 5, 19: necem pignoris (of an infant); Epist. 72, 7: mater pignoris nati in sanguine. Cf. further Virginit. 1, 1, where in speaking of the judgment rendered by Solomon in the case of the two women, Ambrose employs *infans, pignus, filius, parvulus,* and *puer* as synonyms.

13. **ingemit:** in this transitive use, Poetic.

14. **prolis:** mostly Poetic. Cf. K.-Schm. s. v.

15. **ieiunia:** in this sense of "hunger" cited only for Ovid in For. and B.-G.

Section 2.

1. **quousque:** in this sense of "how far", Silver Latin.

2. **extenditis . . . cupiditates:** cf. Liv. 28, 43, 5: cupiditas gloriae extendatur. . . .

3. **insanas:** for the use of this adj. with *cupiditas,* cf. Val. Max. 7, 3, 10 (the only instance cited in T. L. L. IV, 1418, 28); Ambr. In Psalm. 118, 8, 5.

4. Is. 5, 8. This reading of the Old Version is a literal rendering of the Greek: *μὴ οἰκήσετε μόνοι ἐπὶ τῆς γῆς*;

5. **consortem naturae:** the phrase is cited in the T. L. L. for Tract. c. Arrian. p. 14, 25, and Paul. Nol. Carm. 31, 511. Cf. also Ambr. De Tob. 5, 5; ibid. 14, 48; In Psalm. I, 14; In Psalm. 118, 13, 5. For the thought cf. especially the passage quoted from Paulinus: consortem naturae spernis egentem et facis exsortem partis avaritia.

6. **in commune:** Cicero employs this phrase with *conferre* in Quinct. 12. In Silver and Late writers it is used with many other verbs. Cf. K.-Schm. 1, 308. For the view of common ownership expressed here, cf. Sect. 53 below, and also the following passages in Ambrose: Off., 1, 28, 132: Deinde formam iustitiae putaverunt, ut quis communia, id est, publica pro publicis habeat, privata pro suis. Ne hoc quidem secundum naturam, natura enim omnia omnibus in commune profudit. Sic enim Deus generari iussit omnia ut pastus omnibus communis esset, et terra foret omnium quaedam communis possessio. Natura igitur ius commune generavit, usurpatio ius fecit privatum; In Luc. 7, 124: Cur enim divitias tuas aestimes, cum tibi Deus etiam victum cum ceteris animantibus voluerit communem?; Hex. 6, 8, 52: omnibus in commune elementa donata sunt, patent aeque divitibus atque pauperibus ornamenta mundi; In Psalm. 118, 8, 22: Deinde quia conformis tuus iniustum est ut non adiuvetur a socio, cum praesertim dominus deus noster terram hanc possessionem omnium hominum voluerit esse communem et fructus omnium ministrare; sed avaritia possessionum iura distribuit: iustum est igitur ut, si tibi aliquid privatum vindicas, quod genera humano, immo omnibus animantibus in commune conlatum est, saltem aliquid inde

pauperibus aspergas, ut, quibus iuris tui consortium debes, his alimenta non deneges. For a discussion of the views of ownership held by Ambrose, cf. De Labriolle, Saint Ambroise, 269-271; Baunard, 574-575; and for a more exhaustive treatment of these views held in common by all the Fathers, cf. I. Seipel, Die wirtschaftsethischen Lehren der Kirchenväter, Wien, 1907; L. Brentano, Die wirtschaftlichen Lehren des Christlichen Altertums, Sitz.-Ber. der philos-philol. u. d. hist. Klasse der K. b. Acad. d. Wiss. zu München 1902, 142-193; J. A. Ryan, Alleged Socialism of the Church Fathers, St. Louis, 1913.

7. **fundata:** this use of *fundare* in the sense of "found," "create," is mostly Poetic and Eccl. Cf. T. L. L. VI 1561, 70-83.

8. **nescit:** in this sense of *non novit,* Poetic and Late. Cf. Goelzer, St. Jérôme 305, 378, 383; K.-Schm. s. v.

9. **neque . . . nascimur:** for the thought cf. Ambr. Epist. 2, 15: Nam et sine integumento in hoc mundo nascimur, et sine viatico discedimus, sine hereditate sepelimur.

10. **Nudos fundit:** cf. Job 1, 21: Nudus egressus sum de utero matris meae, et nudus revertar illuc.

11. **in lucem:** cf. Cic. Tusc. 3, 1, 2: simulatque editi in lucem sumus.

12. **cepit affectum:** cf. Ambr. Abr. 1, 3, 12: ut divites terra non capiat; and In Psalm. 61, 24: Numquid secum quis potest auferre quae possidet? Hic omnia derelinquit, solus intrat in tumultum, et vacuum illius divitis est sepulchrum, quem nec ipsa terra capiebat.

13. **quando . . . deficimus:** this use of the indicative in an indirect question became very common in late writers, due chiefly to the influence of the vulgar speech. For the history of this usage, cf. St.-Schm. 516-517.

14. **deficimus:** in this sense of "die", Silver and Late Latin. Cf. K.-Schm. 1, 405.

15. **species mortuorum etc.:** cf. Hex. 6, 8, 51: Respice in sepulchra hominum et vide quid ex te nisi cinis et ossa remanebunt, hoc est ex corpore tuo, respice, inquam, et dic mihi quis ibi dives et

pauper sit? discerne inopes ac potentes. Nudi omnes nascimur, nudi morimur. Nulla discretio inter cadavera mortuorum, nisi forte quia gravius fetent divitum corpora distenta luxurie.

16. **redoperi:** a very rare word, and cited only for Ambrose. It is cited in For. only for the present passage and for Noe 20, 72; in B. G., only for Heges. 5, 40. Add to these, Ambr. Virg. 2, 18; ibid. Off. 1, 16, 62.

17. **eruderato:** very rare. In its literal sense, as here, it is found in Varro Rust. 2, 2, 7; Ambr. Epist. 22, 2; ibid. Obit. Theod. 44; in a transferred meaning, in Sidon. Epist. 5, 15, 5, 7. This extended use of the fut. imperative is quite common in late writers. As Schmalz states (p. 482), all distinction vanishes in the use of the pres. and fut. imperatives and they are found side by side. E. g. cf. Ambr. In Psalm. 118, 8, 41: eroga pauperibus, debiles elevato, redime captivos; Spir. 3, 21, 163: sed laudato, non discute.

18. **argue:** in this meaning of "point to," etc., with a personal object, Poetic, Late, and very rare. T. L. L. cites only: Gratt. 236; Min. Fel. 36, 9; Acc. Trag. 419; Hor. Epod. 11, 9.

Section 3.

1. **sericae vestes:** cf. Ambr. Tob. 5, 19: auratae ac sericae vestes. Silken garments were always viewed with disfavor by the moralists both Pagan and Christian. Cf. Plin. Nat. 21, 11; and Tac. Ann. 2, 33, where a law is cited against their use by men. For the times of Ambrose, cf. Hier. Epist. 108, 15; ibid. 127, 3. The adj. *sericus* is Poetic, Silver, and Late Latin.

2. **auro intexta:** in its literal sense of "interweave", *intexere* is Poetic and Silver Latin. Cf. for similar expressions, Ov. Met. 3, 556: purpuraque et pictis intextum vestibus aurum; ibid. 6, 166.

3. **velamina:** Poetic, and Post-Aug. Prose.

4. **ambitur:** in this sense of "envelop", Poetic, Silver, and Late Latin. Cf. T. L. L. 1848, 73 ff.

5. **defunctorum:** this absolute use of *defunctus* = *mortuus* is peculiar to Silver and Late Latin. Cf. K.-Schm. 1, 407.

6. **faetidus:** for the thought, cf. Sect. 2, n. 15.

7. **depositum:** for the precise meaning of the word, cf. Ulp. Dig. 16, 3, 1 pr.: depositum est quod custodiendum alicui datum est, dictum ex eo quod ponitur.

8. **violare formident:** K.-Steg. give but two citations for the use of the infinitive with *formidare:* Plautus, Pseud. 316, and Horace, Epist. 1, 19, 45. The T. L. L. (VI 1096, 3-17) cites further: Trag. Inc. Fest. 189 (p. 271 Ribb.); Cic. Phil. 14, 9, and then a number from late writers, in whom the construction becomes more frequent.

9. **perpetua . . . sollicitudine:** a type of hyperbaton very common in Ambrose.

10. **sollicitudine:** the abl. with *condemnare* to indicate the penalty is only used in Class. Latin when this penalty is a sum of money, fine, etc. The use of the abl. to denote other kinds of penalties is peculiar to late writers. Cf. T. L. L. IV 124, 75-82.

11. **dimittis:** in this sense of "leave behind", Late, and especially found in the Old Version and the Vulgate. Cf. T. L. L. V 1216, 80-84, and 1217, 1-4. Cf. Vulg. Marc. 12, 19, where it is used as a synonym with *relinquere:* ut si cuius frater mortuus fuerit, et dimiserit uxorem et filios non reliquerit. . . .

Section 4.

1. **quod . . . abundas:** for the history and development of the use of *quod, quia,* and *quoniam* in place of the acc. and infin. after the verba declarandi et sentiendi, cf. St.-Schm. 540-541; K.-Steg. II, 2, 274-275; Salonius 299-310; Amatucci (Bollet. di. Filol. Class. Ott., 1926, pp. 89-90). Our chief concern here is with the moods employed by Ambrose after these particles. In summing up the results of his investigations on the moods employed by Orosius in this construction, Svennung—confirming Salonius' views—states that the indicative is employed if the speaker himself wishes to state something as actual and certain —in such cases the subject is frequently in the first person and the verb in the present tense, or the *quod, quia,* or *quoniam* clause is dependent upon an imperative—; that the subjunctive is used,

it seems, if either the content of the dependent clause is considered false or improbable, or if the speaker does not wish to commit himself as to the truth of what is said. Cf. Svennung 85-89; Salonius 307-309. In general it is safe to say that these conclusions hold true for Ambrose also. However, he seems to have a strong tendency, in the case of *quod,* to employ the subjunctive even in many cases where the truth of the statement is obvious. For statistics on the present treatise, cf. my introduction, pp. 43-44

2. **abundans omnibus:** this use of the abl. with *abundare* is Class., but becomes far more common in eccl. writers, probably through the influence of the Old Version. For an exhaustive treatment of the verb in all its meanings, cf. Stöcklein in Archiv VII, 207-244.

3. **nescis . . . videaris,** ff.: for the thought cf. Bas. 292 BC (56 CD).

4. **quanto habueris, plus requiris:** for the thought, cf. Ambr. Job. 1, 49.

5. **quo . . . ascenderit eo ad altiora festinat unde sit gravis ruina lapsuro:** for the mood and tense of *ascenderit,* cf. Sect. 1, n. 9. The thought here is proverbial. Cf. Sen Epist. 110, 3: quotiens magna gratulatione excepta res gradum sibi struxit in praeceps et aliquem iam eminentem adlevavit etiam nunc, tamquam adhuc ibi staret, unde tuto cadunt?; Octavia 317 ff: quid me potens fortuna, . . . alte extulisti, gravius ut ruerem; Petr. Chrysol. Serm. 13: sic suos elevat diabolus, ut de alto praecipitet validius in ruinam. For further instances, cf. Weyman in Archiv XIII, 262 (the present passage is cited). The phrase *ad altiora* is cited first for Livy. Cf. T. L. L. 1, 1778, 77-81.

6. **lapsuro:** the predicate use of the fut. part., though found in Cicero, becomes common only in Livy and later writers. Cf. St.-Schm. 455-456.

7. **iste:** for *is* or *ille.* In the late writers there is a marked confusion in the use of the demonstratives, an inevitable result of tendencies already seen in Silver Latin. In the De Nabuthae the chief divergences from Classical usage are the following: *is* is largely replaced by *iste, ille* and even by *ipse* especially in ex-

pressions like *is qui; hic* is largely replaced by *iste* and *ille* (also *ipse*), especially in the combination *hic-ille,* which becomes *iste-ille* or *ille-ille* (although the Class. *hic-ille* is also used); *ille,* at times, has little more force than the definite article; *ipse* has taken on the meanings of *hic, iste, idem* and *ille* in addition to its Class. use as an intensive. On the use of the demonstratives in Late Latin, cf. St.-Schm. 620-623; and especially Meader, The Latin Pronouns Is Hic, Iste, Ipse.

8. **census:** in this sense of "wealth", though found in Cicero, far more common in the poets and the writers of Silver and Late Prose. Cf. T. L. L. III, 809-810.

9. **contemplatione:** in this sense of *respectus,* Late Latin. Cf. T. L. L. IV 648, 69-80.

10. **augmentum:** cited once each for Varro and Seneca; otherwise not used before the second century. Cf. T. L. L. II, 1360, 41-44. K.-Schm., s. v. *augmen,* simply classify it as Late Latin.

11. **degener:** found three times in Livy; otherwise Poetic, Silver, and Late Latin. It is especially common in late writers, Ambrose, e. g., using it rather often in the sense of "ignoble" or "cheap".

12. **votis:** in this sense of "wish", "desire", it appears first in the Augustan poets, and then in prose from Livy on. Cf. K.-Schm. 2, 754.

13. **desideriis:** in this sense of *cupiditas,* etc., though found in Cicero's philosophical works, it is mostly Silver and Late. Cf. T. L. L. V 698, 62 ff.

14. **ambitiosam spem:** for the same phrase, cf. Gratt. 229: primae spes ambitiosa coronae.

15. **deponat . . . affectum:** for the phrase, cf. Sen. Epist. 75, 13: animi mala et affectus deposuerunt; ibid. Dial. 3, 17, 1. On the use of *affectus,* cf. Sect. 62, n. 2.

16. **mendicitatis:** on this word, cf. Sect. 57, n. 23.

17. **mendicet:** as an intransitive verb in the active form, as here, cited in For. once for Plautus, twice for Juvenal, and once for Seneca.

18. **abiecte:** this word appears twice in Cicero in the sense of *timide,* and for the rest is Late in this meaning. In the sense of *humiliter* or *turpiter,* as here, it is found in Tacitus, and later writers.

Section 5.

1. **adfluebat:** the word is relatively rare before Livy (it occurs in Cicero 11 times), but comes into wide use in Silver and Late Latin, especially among the ecclesiastical writers. Cf. T. L. L. 1, 1242, 35-37.

2. **iste:** a good example of *iste* for *hic.* Cf. Sect. 4, n. 7.

3. **caespitem:** in this sense of *ager,* Silver and Late. Cf. T. L. L. III, 112, 65 ff.

4. **nihil de:** this use of *de* instead of the partitive genitive is found in early Latin but becomes much restricted in the Classical period. In later writers, however, especially the ecclesiastical, it becomes more and more common. The construction was a favorite one in the vulgar speech and thence passed into the Romance languages. Cf. St. Schm. 407; Svennung 32.

5. **quis:** this use of *quis* for *uter* is found in Cicero, but becomes more common in Silver and Late Latin. Cf. St.-Schm. 468.

6. **contentus . . . suo:** cf. Sect. 1, n. 6.

7. **non novit:** this use of *novi* = "know how," with the infin., is Early, Poetic, and Late. Cf. K.-Schm. s. v. *novisse.*

8. **censu . . . explere:** for the thought in this, and in the preceding sentence, cf. Ambr. Epist. 2, 11: paupertas enim et opes inopiae et satietatis vocabula sunt. Nec dives est, qui indiget aliquo, nec pauper, qui non indiget; Publilius Syrus (quoted in Sen. Epist. 94, 43): Avarus animus nullo satiatur lucro; Basil 293 A (57 BC); Hor. Epist. 2, 56: semper avarus eget.

9. **ideoque:** as a conclusive particle connecting coordinate sentences, *ideoque* is cited first for Lucretius, who employs it four times. In prose it appears in Varro Rust. 1, 59, 2 and Nep. 7, 9, 5; otherwise, in the writers of Silver and Late Latin. It is quite common in Ambrose. Cf. Draeger, II, 187; K.-Steg. II 2, 146.

Section 6.

1. 3 Kings 21, 1-4. This passage is the only one cited in Sabatier as the source for the Old Version reading of these verses. It is almost a word for word rendering of the Greek, and differs considerably from the Vulgate.

Section 7.

1. **exposuerat . . . quia . . . adhaesit:** for the use of a clause introduced by *quia* instead of the acc. and infin., cf. Sect. 4, n. 1.

2. **Helisaeus:** for the allusion, cf. 3 Kings 19, 20 ff. Ambrose paraphrases the Scriptural narrative here, following the Greek rather closely, however. Cf. Sabatier.

3. **erogavit populo:** this use of the dative with *erogare* is Late. The Classical construction is *in* with the *acc.* of the person on whom something is conferred. Cf. K.-Schm. 1, 512. For additional examples of the use of the dat. with this verb, cf. Ambr. Off. 1, 16, 64; ibid. 2, 18, 141 (bis).

4. **adhaesit prophetae:** in this sense of "cleave to," "join," *adhaerere* is Poetic, Silver, and Late Latin. Cf. T. L. L. 1, 635, 77-84; 636, 1-19.

5. **condemnationem:** used twice by Cicero (Cluent. 83; ibid. 135); otherwise it appears only in the Jurists and Late writers. Cicero and the Jurists employ the word in the sense of a "legal condemnation." As here, in the sense of *reprehensio,* it is found only in Eccl. Latin. Cf. T. L. L. IV 122, 78-84; 123, 49-54. The passages from Cicero are not cited in For., Harper, B.-G., or K.-Schm.

6. **praemissa sunt:** in this sense of "say first," "say before," or "preface," *praemittere* does not seem to be used before Tacitus and Suetonius. However, in this signification, it is very common in later authors; Ambrose, c. g., shows a particular fondness for the word. Cf. K.-Schm. s. v.

7. **divitis:** goes with *condemnationem;* a rather striking instance of hyperbaton.

8. **isto:** for illo. Cf. Sect. 4, n. 7.

9. **eo quod:** as a causal particle *eo quod* is already found in Caesar, but becomes more common in Silver and Late writers as the simple *quod* tends to become more and more colorless. In its turn, however, it also loses its causal force, so that it is finally employed like *quod* and *quia* to introduce clauses in place of the acc. and infin. Cf. K.-Schm. 2, 465-466; St. Schm. 539.

10. **iste:** for *hic* or *ille*. Cf. Sect. 4, n. 7.

11. **Heliae:** for the allusion, cf. Kings 18, 45.

12. **vatis:** this employment of the Class. pagan word for "prophet" in the Christian sense of *prophēta* seems quite rare. For another instance, cf. Paul. Nol. Carm. 5, 315.

13. **oratione:** used thus in the sense of "prayer" from Tertullian on. Cf. K.-Schm. s. v.

14. **divina mandata:** in this sense of "the commands," "commandments," of God, Eccl. Latin. As an epithet, Ambrose frequently employs the adjective *caelestis* also.

Section 8.

1. **da mihi:** cf. Sect. 6.

2. **altera:** note that *altera* is used here in exactly the same sense as *alia* in the clause following. This use of *alter* for *alius* is Late. The same holds true for the use of *alter* in the sense of "different." Cf. St.-Schm. 629; Svennung 75.

3. **stipem:** in this sense of "alms," "dole," cited for Livy and later writers.

4. **subsidium vivendi:** for the same phrase, cf. Ambr. Off. 3, 20, 121; ibid. Nab. 6, 30.

5. **panis ad victum:** this final use of *ad* is found in Class. Latin, but becomes greatly extended in Silver and Late writers. Cf. K.-Steg. II, 1, 522.

6. **potum:** found once in Cicero; otherwise, Silver and Late. Strictly, it means "a drinking" as opposed to the common Class. word *potio*, "drink." In Silver and Late writers, however, it is used as a synonym for the latter. Cf. K.-Schm. 2, 339.

7. **indumentum:** Late Latin.

8. **substantia:** the word is cited first for Quintilian. In the sense of "resources," "substance," as here, it is used first by Tac. Dial. 8, and then by later writers, especially the ecclesiastical, who were influenced by its frequent employment in the Latin Versions of the Bible. Cf. Kaulen, 28; K.-Schm. 2, 619.

9. **scriptum est:** a stereotyped phrase employed by Ecclesiastical writers to introduce a quotation from Scripture. The Greek equivalent is *γέγραπται*.

10. Luke 11, 41.

11. **haec quam:** note the striking effect gained by the use of prolepsis in this and in the following exclamation.

12. **vilia . . . abiecta:** for further instances of the use of these adjectives together, cf. T. L. L. 1, 90, 54-65.

13. **humilitatis:** in this sense of "humility," Eccl. Latin. Cf. K.-Schm. 1, 666.

14. **cupiditatis incendium:** Cf. Cic. Fin. 5, 70: cupiditatum incendiis; Ambr. Epist. 67, 8: incendium cupiditatis. Cf. Sect. 62, n. 5.

15. **deiectione:** in this meaning of "abjectness," "humility," as here, the word is Late Latin, being cited in the T. L. L. V, 402, 37-47 for Mar. Victorin., Hier., Vulg., Cass., Aug., Ambr. (only Heges. 5, 49, 1); Greg. M.

16. **poscat indebitam:** the adj. *indebitus* is Poetic and Late for *non debitus*. Cf. K.-Schm. s. v.; and for a more exhaustive treatment, Hagendahl, 48. For the phrase, cf. Verg. Aen. 6, 66: non indebita posco Regna meis fatis.

Section 10.

1. **pecuniam offerendo:** the employment of an obj. in the acc. after the abl. of the gerund is found to some extent in Early Class., and Silver Latin, but becomes common only in Late writers as a natural consequence of their frequent use of the abl. of the gerund in a variety of meanings. Cf. St.-Schm. 442.

2. **desideraret . . . occupare:** the use of the simple infinitive

with *desiderare* is cited only three times for Cicero. It is found occasionally throughout Silver Latin, but becomes a common construction only in the Jurists and eccl. writers. Cf. T. L. L. V, 707, 9-42; K.-Steg. II, 1, 676.

3. **totum:** this use of *totum* = *omnia* is mostly Late Latin.

Section 11.

1. **holeribus quaereretur:** in Class. Latin the employment of the final dative is confined to a very small number of verbs, but in Poetic, Silver, and Late writers, this number becomes greatly increased. Landgraf gives the following citations for the use of this dat. with *quaerere:* Livy (only with the combination *locum quaerere*) 2, 15, 5: exilio; 8, 24, 12 (etc.): insidiis; 5, 9, 2: iniuriae; 33, 11, 6: gratiae privatae; Lucan (frequently); Apuleius Met. 8, 2: cruento facinori quaerebat accessum; Claudian 23, 401: bello quaesivit opes. Cf. Landgraf in Archiv VIII, 55-76; K.-Steg. II, 1, 342-346.

2. **curo de . . . spoliis:** the use of *de* in place of an objective genitive with *cura* is very rare and, before the Vulgate, is found chiefly in Cicero. The T. L. L. gives the following citations:

(a) under *cura* (IV 1453, 47-50): Cic. Lael. 15; Att. 9, 11ª, 2; Epist. 9, 20, 1; 9, 24, 4. Amm. 24, 1, 13.

(b) under *cura est alicui* (IV 1455, 62-68): Cic. Att. 5, 4, 1; Ov. Trist. 3, 11, 70; ibid. 4, 3, 17; Vitr. 6, 8, 8; Colum. 1, 8, 1; Comm. Apol. 132; Vulg. Sap. 6, 8, etc. Cf. further T. L. L. IV 1457, 9-18 for the use of *de* with *curae est;* the citations are also chiefly from Cicero's Letters.

3. **spoliis:** as a censure against the action mentioned here, cf. Cic. Off. 3, 5, 4: illud natura non patitur ut aliorum spoliis nostras facultates, copias, opes augeamus. N. B. Both Forcellini and Harper give the incorrect reference 3, 5, 22 for this passage.

4. **damnum . . . est:** for a similar thought, cf. Ambrose's invective against the money lenders, Tob. 6, 23: qui lucra sua aliena damna arbitrantur et dispendio suo deputant quidquid ab aliis possidetur.

5. **dispendia:** Early, Silver and, especially, Late Latin. Cf. K.-Schm. s. v.; T. L. L. s. v. As the T. L. L. notes, the word is used frequently in Ambrose.

6. **universis:** this use of *universi* in the sense of *omnes* is Late, and especially common in Ambrose. Cf. Landgraf in Archiv XII, 470. For the thought, cf. Sect. 2.

7. **creatus:** in the sense of "create" (on the part of God), *creare* is cited for Manil. 2, 657; otherwise, it is found almost entirely in eccl. Latin. Cf. T. L. L. IV 1161, 21-74.

8. **quem . . . vobis defendere:** in this meaning of "claim something for one's self," *defendere* is cited only for Statius, Frontinus, and later writers. Cf. T. L. L. V, 298, 20-38. For the thought cf. Stat. Theb. 4, 402: solus . . . gramina communemque petis defendere montem tibi; and for a possible technical use of the word in this sense, cf. Frontin. Grom. p. 11: superior possessor . . . sibi defendat omnem devexum locum.

9. **aer . . . potest:** note the striking effect gained by prolepsis.

10. **diffusis:** as an adj. in the sense of *extensus, latus,* etc. (used of places), *diffusus* is Silver and especially Late Latin. Cf. T. L. L. V, 1112, 29 ff.

11. **populos:** in this sense of "people," "men" etc., *populi* is Poetic, Silver, and Late Latin. Cf. K.-Schm. s.v.

12. **numquid:** as an interrogative particle, *numquid* is especially common in Early Latin and in the Vulgate, where it is used regularly to introduce a question whether the answer expected be negative or affirmative. It is found however to some extent throughout Class. and Silver Latin. It is interesting to note also that it is due to its combination with *quid* that *num* was preserved, while as an independent particle it practically went into disuse after Pliny. Cf. Kaulen, 231; F. Marx, Die Beziehungen des Altlateins zum Spätlatein, in Neue Jahrbücher 23 (1909) p. 445; St.-Schm. 470; Souter, Ambrosiaster, 72.

13. **divisa . . . spatia habent:** this use of the perf. pass. part. of *dividere* with *habere* is cited first for Livy 4, 56, 6, and from

then on into Late Latin. Cf. Thielmann, Habere mit den Part. Perf. Pass., in Archiv II, 405.

14. **distinguis:** in this sense of "mark off," "divide" (land etc.) with an accompanying abl., *distinguere* is cited for Cic. Orat. 265; ibid. Div. in Caec. 38; ibid. De Orat. 3, 186; Ov. Met. 1, 47; otherwise it is mostly Silver Latin. Cf. T. L. L. V 1529, 2-26. Cf. Ov. Met. 1, 47: Sic onus inclusum (= terram) numero distinxit eodem Cura dei.

Section 12.

1. Is. 5, 8. The Old Version reads: Vae qui coniungunt domum ad domum et agrum ad agrum continuant! This is very close to the Greek. The Vulgate has: Vae qui coniungitis domum ad domum, et agrum agro copulatis usque ad terminum loci! For the use of *villa* = *ager*, cf. Rönsch, 327-328, where a rather full list of instances of this usage is given (among them the present passage).

2. **inefficacis:** found in Seneca, Pliny the Elder, and Late Latin. Cf. K.-Schm. s. v.

3. **fugiunt cohabitare:** the use of the infin. with *fugere* is found in Cicero but is particularly common in the Augustan poets. Cf. St.-Schm. 423; T. L. L. VI, 1491, 64-77. *cohabitare* is cited in the T. L. L. for Ps. Varro Sent. 33 (of uncertain date), and then for Tertullian and later writers. For the thought here, cf. Bas. 293 A (57 B).

4. **excluserint . . . propulserint:** for the use of the subjunctive here, cf. Sect. 1, n. 9.

5. **ad . . . viciniam:** note the striking hyperbaton.

6. **viciniam:** found occasionally in Class. and Silver prose for *vicinitas*, but, for the most part, Poetic and Late. Cf. K.-Schm. s. v. *vicinitas*.

7. **soli . . . non possunt:** obviously an echo of Is. 5, 8, quoted by Ambrose in Sect. 2. Cf. Sect. 2, n. 4.

8. **adsociant:** the verb is cited for Stat. Theb. 3, 454; otherwise it is Late. The T. L. L. II, 904 s. v. cites 8 instances for Heges., but only one for Ambr. (Noe 18, 65).

9. **denique:** in this sense of *igitur,* Late Latin. Cf. St.-Schm. 507.

10. **ingentis . . . agminis:** *agmen* is first used of birds by Vergil, and then by later writers under his influence. Cf. Georg. 1, 381: e pastu decedens agmine magno corvorum . . . exercitus; Aen. 12, 249: turbam . . . sonantem agminis aligeri. For further examples, cf. T. L. L. 1, 1341, 47-55. The adj. *ingens* is mostly Poetic and Silver Latin (Merguet gives 11 instances for Cicero's Orations while on the other hand Wetmore states that the word occurs 200 times in the works of Vergil). As an epithet of *agmen,* it seems to be used first by Liv. 6, 15, 2: agmine ingenti. For further examples, cf. T. L. L. 1, 1345, 1-6.

11. **caelum obtexitur:** the phrase is Vergilian. Cf. Aen. 11, 611: caelumque obtexitur umbra. Cf. also Ambr. Off. 2, 5, 21: (caelum) obtexitur nubibus; Epist. 5, 4: sol nubibus obtexitur.

12. **commercium vivendi:** in this sense of *facultas, potestas,* and combined with a gerund, *commercium* is rarely used. It is cited in the T. L. L. III, 1878, 34-55 for Liv. 41, 24, 16; Val. Max. 5, 3 ext. 3; Tac. Agr. 2; Macr. Somn. 2, 5, 17; and (in the plural with *vivendi*) Cassiod. Var. 4, 34, 2: mortui vivendi commercia reliquerunt; Avien. Orb. Terr. 1303: . . . pandere vivendi commercia.

13. **plurimum:** in Class. Latin, *plurimus* is used with a subst. in the sg. only in certain stereotyped expressions like *plurimam salutem,* etc. Combined with a subst. in the sense of a pl., it is found only in the poets and later prose writers. Cf. St.-Schm. 612; K.-Schm. s. v.

14. **comitatum:** used rarely of animals. T. L. L. III 1795, 23-27 gives only the following instances; Val. Fl. 6, 113; Plin. Nat. 10, 66; Tac. Ann. 6, 28; Rufin. Hist. Mon. 6.

15. **consortem excludis:** on *consortem,* cf. Sect. 2. There is probably an ellipsis of *naturae* here. For the thought, cf. Ambr. Off. 3, 7, 45: Ferae non expellunt feras, et homo excludit hominem. Ferae ac bestiae communem putant omnibus victum quem terra ministrat. . . .

16. **struis habitacula:** in this sense of "build," *struere* is found in Cato Agr. 38; but otherwise it is Poetic and Silver Latin. *habitacula* is late. Cf. K.-Schm. s. v.; Rönsch 37; Goelzer, Jérôme, 91.

17. **destruis hominum:** note the ellipsis of *habitacula.*

18. **intra:** for this use of *intra* where we should expect *in,* cf. Caes. B.-G. I, 32: qui intra fines . . . recepissent; and for other examples, K.-Steg. II, 1, 549. The construction is rare.

19. **producis fines:** in this sense of "extend," *producere* is Silver Latin. The encroachment of the rich on the small land owner was an evil that lasted as long as the Empire. Cf. Juv. Sat. 14, 140-170, and Mayor's elaborate notes in his edition of Juvenal, vol. II, 316-319. For a more detailed account of the practices mentioned here in the days of Ambrose, cf. his Hex. 5, 10, 27: at nobis longe alia sententia, mutare exilio domus, incolarum fastidio teneri, advenarum captare gratiam, transferre terminos perpetuos, quos posuerunt patres nostri, agrum ad agrum iungere, domum ad domum. Defecit terra hominibus, sternuntur et maria. Rursus pro singulorum libidine inciditur terra, mare infunditur, ut insulas faciant, possideant freta; spatia maris sibi vindicant iure mancipii, pisciumque iura sicut vernaculorum conditione sibi servitii subiecta commemorant. Iste, inquit, sinus maris meus, ille alterius. Dividunt elementa sibi potentes. His ostreae in fluctibus nutriuntur; his in vivario piscis includitur. Luxuriae nec mare sufficit, nisi apothecas habeant ostrearum. Itaque aetates earum numerant, et piscium receptacula instruunt, ne convivia divitis mare non possit implere. Nam vicini nomen quibus audiunt auribus? Quibus oculis intuentur possessiones eorum! Quemadmodum dies noctisque excogitant, ut aliquid proximis auferant! "Numquid soli habitabitis super terram" (Is. 5, 8), clamat propheta. Cognoscit haec Dominus, et vindictae reservat.

Section 13.

1. **Audivimus . . . quaerentis, audiamus . . . vindicantis:** an excellent example of perfect parallelism.

2. Cf. the Scriptural passage in Sect. 2.

3. **quasi . . . contagionem:** for the phrase, cf. Liv. 28, 34, 4:

cum velut contagione quadam . . . insanierunt; 29, 6, 3: contagione quadam rapto gaudentes.

4. Acts 8, 20.

5. **si sapias:** the expression is cited for Plautus, Terence, and Ovid. Cf. e. g. Plaut. Merc. 373: si sapias, eas ac decumbas domi; ibid. Poen. 351: si sapias, curam hanc facere compendi potest; Ter. Heaut. 594 fiet. si sapias; nam. . . .; Ov. Epist. 20, 174: Hunc tu, si sapias, limen adire vetes.

6. **ut non:** the particle *non* is used in negative final clauses even in Classical Latin, when the negative is applied to some particular word in the clause. However in later writers this nicety of expression is lost and *ut non* frequently comes to be used for *ne*. Cf. K.-Steg. II, 2, 209.

7. **nocte meretricis:** for this use of *nox,* cf. Plaut. Tri. 250: nox datur . . .; and further: Ov. Fast. 4, 109; Hor. Epod. 15, 13; Stat. Theb. 1, 69. I can find no example, however, of a genitive being used with the word in this sense.

8. **transfundas:** used thus in its technical sense of *transmittere, transferre* (hereditatem, etc.), it is confined to the Jurists and late writers. Cf. For. s. v.

9. **sumptu . . . impensis:** for a detailed description of a banquet or "drinking bout" in the Fourth Century, cf. Ambr. Hel. 12, 45; 13, 46-50.

10. **adiudices domum tuam ad ludum aleae:** the Class. construction with *adiudicare* is the acc. and dat. If *ad* is to be taken here in place of a dat., the usage is Late and evidently rare, as it is not mentioned in the T. L. L. 1, 702 s. v. However, *ad* may be employed simply in a local sense: "at a game of dice."

11. **ludum aleae:** this phrase seems peculiar to Ambrose. Cf. Iob 11, 39: victus aleae ludo (the only example cited in the T. L. L. 1, 1521, 43-47). In Classical writers, *alea* is used alone in this sense, but from Suetonius on, we also find the combination *lusus aleae.* For the evil of gambling in the times of Ambrose, cf. Tob. 11, 38-39, where he gives a detailed and vivid picture of the practice.

Section 14.

1. **turbatus . . . spiritus regis:** the expression is Scriptural. Cf. Sect. 6.

2. Cf. Sect. 6. Note, however, that here *suum* is used with *panem*.

3. **lugent . . . si potuerint:** on this type of condition, cf. Sect. 1, n. 9.

4. **si . . . cesserit . . . possunt:** cf. Sect. 1, n. 9.

5. **vim maeroris:** for a similar phrase, cf. Cic. Verr. 2, 81: neque vim tantam doloris in posterum differre potuerint?

6. **dormire desiderant:** for the infin., cf. Sect. 10, n. 2.

7. **ne quicquam:** in Class. Latin the usual pronoun after *ne* is *quis*, but *quisquam* is used occasionally for greater emphasis. In later writers, however, we frequently find *quisquam* after *ne* where no particular emphasis is intended. Cf. K.-Schm s. v. (end).

8. **in hoc mundo:** in this theological sense *mundus* is Eccl. Latin. Cf. Watson 287; K.-Schm. s. v. Cf. Sect. 1, n. 8 on *saeculum*.

9. **noverint:** the acc. and infin. with *novisse* is cited for Rhet. Her. 4, 65, and the poets. Cf. K.-Steg. II, 1, 690.

10. **iuxta se:** expressing local relations, *iuxta* is found occasionally in Caesar, Sallust, and Nepos, but becomes common only in Pliny the Elder, Tacitus, and later writers. Cf. K.-Schm. s. v.; St.-Schm. 497.

11. **sibi contradicentem:** in the sense of "contradict," and governing a dat., as here, *contradicere* is cited in the T. L. L. IV 754, 31-41 for Scrib. Larg., Quint., and later writers. No citations from Ambrose are given for the word in any meaning.

12. Is. 32, 9. Cf. the Gk.: Γυναῖκες πλούσιαι, ἀνάστητε. The Vulgate reads: Mulieres opulentae, surgite.

Section 15.

1. Cf. Sect. 14, n. 2.

2. **magis . . . quam:** the use of *magis . . . quam* for *potius*

. . . *quam* is very common in Ambrose and in late writers in general. Cf. K.-Schm. II, 45 (s. v. *magis*).

3. **manducant:** the verb is found in Early, Silver, and Late Latin; especially in the Eccl. writers, who were influenced by its frequent use in the Old Version and Vulgate. Cf. Rönsch 214.

4. **rapto vivunt:** cf. Verg. Aen. 7, 749: vivere rapto; and also Verg. Aen. 9, 610; Ov. Met. 11, 291; Trist. 5, 10, 16 (cf. Met. 1, 144: vivitur ex rapto); Liv. 7, 25; 22, 39; 28, 24; Quint. 3, 7, 24; Sen. Epist. 70. Ihm, in his Studia Ambrosiana, p. 92, cites further: Sallust. Hist. Frg. 3, 48; Heges. 3, 26, 85; and a similar phrase from Ambr. Hex. 5, 21, 69: vivunt raptu. Add to these the present passage and Ambr. Apol. Dav. 1, 9, 46.

5. **sumptum exercent suum:** cf. Ter. Heaut. 142-143: nisi eos qui opere rustico Faciundo facile sumptum exercerent suum. Ihm, pp. 82-83, cites this parallel and, as further instances in Ambrose, adds: Epist. 81, 2; Job 1, 3, 6; In Psalm. 43, 41; Heges. 4, 7, 10; 4, 4, 3. To these add: Ambr. Off. 2, 15, 69.

6. **aut certe:** a combination used first by Cicero, especially in his letters. Subsequently it is found in Livy, Ovid, Celsus, etc. Cf. T. L. L. II 1572, 74 ff. Cf. Sect. 68.

7. **se morte multare:** a Ciceronian phrase. Cf. Cic. Post Red. in Sen. 34: morte me ipse . . . multassem.

Section 16.

1. **ieiunare:** Late Latin. Cf. K.-Schm. s. v.; Rönsch, 165. It seems to have been used first by Tertullian.

2. **ex necessitate:** for the phrase, cf. Tac. Hist. 3, 62: velut ex necessitate.

3. **non novit:** the use of a complementary infin. with *novisse* is Early, Poetic, and Late Latin. Cf. K.-Schm. s. v.; K.-Steg. II, 1, 673. Note that *non novit* is used here as a synonym of *nescit* in the preceding clause.

4. **poenam sustinetis:** for the phrase, cf. Cic. Dom. 101: eandem (poenam) ego . . . sustinebo.

5. **ieiunant:** cf. note 1 above.

6. **ieiunant, si non habeant:** on this type of condition, cf. Sect. 1, n. 9.

7. **poenam exigitis:** the phrase is found first in Silver Latin. Cf. K.-Schm. s. v. Cf. Juv. 10, 187: exegit gloria poenas.

8. **(poenam) inrogatis:** cf. Hor. Sat. 1, 3, 118: quae poenas inroget aequas; also Liv. 5, 11, and Tac. Ann. 13, 28.

9. **aerumnas:** in his De Finibus 2, 118, Cicero intimates that this word was already considered archaic: sic enim maiores nostri labores non fugiendos tristissimo tamen verbo aerumnas etiam in deo nominaverunt. He uses it, however, more than 20 times in his works (cf. T. L. L. s. v.). Sallust, Livy, and Seneca employ it also, but it seems to have been condemned by Quintilian (cf. Inst. 8, 3, 26). From Apuleius on, it takes on a new life, and is used by a number of Late writers; by some rather frequently. Cf. T. L. L. 1, 1069, 11 ff. for statistics. The number given for Ambrose—14 times—is not complete. Cf. further K.-Schm. s. v.; also, J. S. Reid's note on De Finibus 2, 118 (in his edition of the De Finibus, Books I-II, Cambridge, 1925).

10. **eruitis aurum de.** the phrase *eruere aurum* is cited first for Ov. Am. 3, 8, 53: eruimus terra solidum aurum. For further instances, cf. Sen. Nat. 5, 15, 3; Plin. Nat. 33, 4; 33, 52. Cf. T. L. L. II 1526, 52-53. The use of *de* with *eruere* is Silver and Late Latin. The Class. prose writers employ *ex*. Cf. Draeger 1, 512.

11. **absconditis:** used similarly of hiding away gold in Plaut. Aul. 63; ibid. Carb. Frg. 3; Sen. Benef. 7, 10, 4.

12. **in illo infoditis auro:** cf. Sect. 58, n. 2.

Section 17.

1. Psalm 38, 7. The Vulgate reads: Thesaurizat, et ignorat cui congregabit ea. The Greek is the same as the Vulgate.

2. **ad damna festinat:** the use of *ad* with *festinare* is cited for Sall. Iug. 69, 2: ad portas; otherwise only for Livy and later writers. Cf. T. L. L. VI 615, 70 ff.; 617, 10 ff. For a similar phrase (in which, however, the thought is somewhat different) cf. Sen. Epist. 91, 6: nunc incrementa lente exeunt, festinatur in damnum.

3. **nec:** in this sense of *ne . . . quidem, nec* is very seldom used —if at all—before Livy. Subsequently its use in this meaning becomes more and more frequent. Cf. K.-Steg. II 2, 44; St.-Schm. 637.

4. **illum cui:** in Silver and Late Latin *is* tended steadily to become weaker, and to be gradually superseded by *ille* and *iste*. This happened especially in the case of the common class. combination *is qui,* which became *ille qui* or *iste qui.* Cf. Meader 195; and also, Sect. 4, n. 7, above.

5. **apud illum . . . gratiam:** for a copious list of examples of the phrase *gratia apud . . .* , which is especially common in Livy, cf. T. L. L. II 344, 1-33.

6. **derelinquitis:** in this sense of "leave behind" (anything), cited for Seneca and Pliny, and then for Late writers. In Sall. Jug. 5, 7, the verb is used in this sense with a personal object, but otherwise not before Late Latin. Cf. T. L. L. V 627, 49-73.

7. **illum:** for eum. Cf. n. 4 above.

8. **totis diebus:** the use of the abl. to express duration of time is cited first for Catull. 109, 5: tota perducere vita, where the idea of duration is clearly indicated by the adj. *tota.* Caesar uses the abl. of duration a number of times but it is avoided by Cicero, Sallust, and Nepos. Varro, Livy, Horace, and Vergil employ it, but it is still the exception. It gains the ascendancy however in Propertius and Ovid and henceforth gradually supersedes the simple acc. of duration except in the case of a few writers. (Tacitus and Suetonius use the acc. construction frequently; Gellius returns to it almost entirely; Apuleius employs both constructions indifferently). The abl. of duration may be considered a natural development from the abl. of time within which. Cf. St.-Schm. 356; K.-Steg. II 1, 360 Anm. 12; Svennung 22 ff.; Salonius 121-132 (he discusses the question in detail).

9. **maestam:** though found in Class. Prose, *maestus* is mostly Poetic; e. g. Merguet cites it 10 times for Cicero (7 for the Orations and 3 for the Letters and Phil. Works), while Wetmore states that it occurs 45 times in Vergil.

10. **toleratis famem:** cf. Caes. B. G. 1, 28, 3: quo famem tolera-

rent. For further instances of this phrase, cf. T. L. L. VI 230, 6-8.

11. **adornatis ieiunia:** in this sense of *praeparare, apparare,* and used of acts, *adornare* is rare, although it is so used in Cicero. Cf. T. L. L. 1, 818, 45-52. For an analogous phrase, cf. Ambr. Abr. 1, 5, 37: intus Sara convivium adornat.

Section 18.

1. **novi divitem . . . solere:** on the acc. and infin. with *novisse,* cf. Sect. 14, n. 9.

2. **urbe delatos:** note the omission of *ab* or *ex,* which Class. Latin would require here to express "place from which." Such an omission of the preposition is characteristic of the poets and later prose writers. Cf. St. Schm. 407; K.-Steg. II 1, 361.

3. **pro numero aestimaretur:** the use of *pro* with *aestimare* to indicate measure is rare, but is cited once even for Cicero (Fin. 4, 58). The regular construction is the abl. alone, or the abl. with *ex.* For further instances of *pro* with *aestimare,* cf. T. L. L. 1, 1103, 73-74; Cels. 5, 26, 25; Colum. 9, 8, 8; Scaev. Dig. 33, 1, 13, 1; Ulp. Dig. 27, 2, 2, 1; Tac. Hist. 3, 52; Aug. Civ. 8, 15. Examples are given also for the use of: *ad, adversus, cum, de, ex, per,* and *secundum* with this verb.

4. **obsignatum aperire horreum:** for a similar extended use of *obsignare,* cf. Plaut. Cas. 144: obsignate cellas.

5. **quid de condito numeretur:** in late writers there is a constantly increasing tendency to employ *de* with the abl. in place of the partitive gen., a phenomenon to be explained by the natural development in the literary language itself of a construction already in use in the Class. Period, and by the ever stronger influence exerted by the vulgar speech in which the *de* construction was the dominant one. Cf. St.-Schm. 407.

6. **condito:** as a subst. in this meaning of "a store of grain," etc., cited first for Sen. Nat. 6, 16, 3: ex condito proferat. Subsequently it is found in this sense especially in the Digests. Cf. Paul. Dig. 32, 97: quae in condito habuerat pater familias frumenti. For further examples, cf. T. L. L. IV 149, 10-26.

7. **deputabitur:** in this meaning of "assign to," etc., with the dat., *deputare* is Late Latin. Cf. K.-Schm. s. v.; T. L. L. V 623, 53 ff. The word is very common in Ambrose.

8. **veri fide:** the phrase is a legal one, being cited as frequent for the Edicts of Diocletian (cf. Dig. 3, 29, 4: discussa fide veri; ibid. 4, 29, 13; 6, 23, 6; 7. 32, 5; 9, 2, 6, 1; 9, 35, 5.). It seems to have been influenced in its development by the phrase *fides veritatis,* introduced into the legal language by Papinian. Cf. Leipold, 64.

Section 19.

1. **deputares pauperibus:** cf. Sect. 18, n. 7.

2. **cuius de mensa . . . cupiens:** cf. Luke 16, 21: cupiens saturari de micis quae cadebant de mensa divitis. . . .

3. **Lazarus:** Ambrose makes frequent allusion to the story of Lazarus and Dives. Cf. especially Iob. 3 (4) 3. 8: cuius de mensa quae cadebant pauper Lazarus colligebat; Hel. 8, 27: cupiens saturari ex his quae de mensa cadebant divitis.

4. **ipsius:** in late writers we find *ipse* frequently so used for *is* or *ille.* Cf. Meader 184 ff., and Sect. 4, n. 7.

5. **mensa . . . constabat sanguine:** cf. Lucan. 4. 274: non ullo constet mihi sanguine bellum.

6. **ipsius:** cf. n. 4.

7. **rorabant cruorem:** the verb *rorare* used transitively and with a liquid as an object, is cited first for Ovid, and in prose, for Pliny. For a Vergilian echo in the phrase, cf. Aen. 8, 645: Et sparsi rorabant sanguine vepres: ibid. 11. 8: aptat rorantes sanguine cristas.

Section 20.

1. **funesta fames:** for similar epithets of *fames,* cf. Vell. 2, 112: exitabilem; Apul. Met. 6, 32: letali.

2. **ille . . . ille:** this use of *ille—ille* for *hic—ille* is found occasionally in Class. Latin, but becomes more and more frequent in later writers. If, however, we are to consider the five instances of *ille* in this passage as being employed in a sort of indefinite

series, the usage must be classified as Silver (prose and poetry) and Late. Cf. Meader 106-107 (he cites Manil. 2, 517-19; Petron. Sat. 115; Juv. 2, 93, 95-99). Cf. Sect. 4, n. 7.

3. **ut . . . praepararet:** the use of *ut* as a temporal particle governing the subjunctive is cited first for Ter. Hec. 378, but not without question. It is quite probable, however, in the light of the evidence furnished by the remains of the popular language that have been preserved, that *ut* temporal was so used at an early date in the ordinary language of the people. At all events the construction certainly occurs in Late Latin with some frequency. Furthermore it cannot be denied that the analogy of *cum* exercised a strong influence on the use of *ut,* especially in the late period, when *ut,* like *quod,* had become, as it were, a sort of universal particle. As a confirmation of the temporal character of *ut* in the present instance, cf. the use of *dum* temporal in a parallel clause just below. On this use of *ut,* cf, Löfstedt, Beiträge zur Kenntnis der späteren Latinität, 4-10; ibid. Peregrinatio, 99-102; St.-Schm. 572; K.-Steg. II 2, 364; Salonius, 318-319.

4. **frumentis:** in Class. Latin, the end after *praeparare* is expressed by *ad* with the acc. The dat., however, is used by writers of Silver and Late prose. Cf. K.-Schm. s. v.

5. **sublimi:** in this lit. sense of "high," mostly poetic. It is cited first in prose in this meaning for Livy.

6. **mari mersus est:** the use of *mergere* without a preposition is poetic in Class. Latin, being cited for prose only from Livy on. Cf. Verg. Aen. 6, 348: aequore mersit. Cf. Dräger, 1, 552.

7. **ostrea:** oysters and choice fish were always considered delicacies in Italy, and no effort was spared to obtain them. For further references in Ambrose to these foods, cf. the vivid passage in Hel. 8, 24-26 where a market scene is described; and Hex. 5, 10, 27, where allusion is made to artificial ponds, etc., in which choice fish were kept. (This passage is cited in full under Sect. 12 above.) Cf. also Auson. 18, Epist. 5 (ed. Peiper, p. 226). This letter to Paulus is on the habitat of oysters and reveals a wide knowledge of the subject. For the period of the Early Empire, cf. Friedlaender, II, pp. 148-154 (sources in vol. IV 562-566); Mayor's

Juvenal, notes on 4, 141; 8, 86; 11, 14 and 49; Blümner, 180 ff. (on *ostreae,* p. 188).

8. **brumali frigore:** cf. Verg. Aen. 6, 205: Quale solet silvis *brumali frigore* viscum.

9. **lepores:** cf. Plin. Nat. 8, 217, for an interesting account of the hare. The best hares were found in the Alps. Hence he says of the animal: et est alioqui animal intolerandi rigoris alumnum. He also makes the amusing statement that it is believed that hares live on snow as their food during the winter months!

10. **laqueis . . . captare:** cf. Verg. Georg. 1, 139: Tum laqueis captare feras et fallere visco. . . .

11. **diriguit:** mostly Poetic, not being cited for prose before Seneca and Quintilian. It is used especially in its transferred meaning of "frozen with fear," etc.; in its literal sense, as here, it is Poetic and Late. Cf. T. L. L. V s. v. No examples are cited from Ambrose.

12. **verberatur ad mortem:** for a similar phrase, cf. Ter. Ad. 89-90: omnem familiam mulcavit usque ad mortem.

13. **fuso cruore respergit:** the phrase *cruorem fundere* is cited first for Verg. Aen. 11, 646, and in prose, first for Liv. 8, 7, 21. It is chiefly confined to the poets. Cf. T. L. L. IV 1246, 17-20; VI 1564, 30-31. For the phrase *cruore respergere,* cf. Liv. 3, 50, 3: respersusque ipse cruore, and for further instances, T. L. L. IV 1242, 70-72.

14. **dives erat:** the allusion is to Herod. Cf. Matt. 14, 6 ff.

15. **saltatrici:** Herodias.

16. **praemium solveret:** a Ciceronian phrase. Cf. Phil. 14, 30: utinam . . . omnibus solvere nobis praemia liceret.

17. **non invenerat, nisi ut pauperis iuberet:** this use of *nisi ut,* in which *nisi* combines with the negative expressed or implied in the main clause to produce an affirmative, is peculiar to Silver and Late Latin. Cf. St.-Schm. 574; K.-Steg. II, 2, 417. Ambrose takes up the story of Herod and John the Baptist in greater detail in several of his other works. Cf. especially: Off. 3, 12, 77; In Psalm. 35, 13; Virg. 3, 6, 26-30.

Section 21.

1. **dum cogeretur:** the use of *dum* as a final particle is Late. Cf. St.-Schm. 559.

2. **duci . . . trahi ad carcerem:** I can find no example of *ad* being used with *carcer,* the preposition *in* with the acc. being always so employed after verbs of motion. Cf. T. L. L. III 435.

3. **deesset ad mensam:** in Class. Latin in both prose and poetry *deesse* is ordinarily followed by the dat. Cf. Hor. Carm. 1, 36, 15: neu desint epulis rosae. The prep. *ad* is used occasionally—usually after a dat.—to designate purpose or end (cf. Caes. Civ. 3, 96, 2: cui semper omnia ad necessarium usum defuissent) but does not seem to be employed as the exact equivalent of the common dat. construction as in the present instance. Cf. T. L. L. V 779, 25 ff.; 781, 17 ff.

4. **poenam differre:** the phrase is cited first for Ov. Met. 2, 467: differatque graves in idonea tempora poenas. For further instances, cf. T. L. L. V 1073, 66-69.

5. **inventum . . . aliquem:** I take this as dependent on *vidi* above. The reading in the Benedictine edition is invento . . . aliquo; but it does not seem to have been based on Ms. authority, for Schenkl makes no mention of it in his apparatus.

6. **direpta spectans omnia:** if *direpta* is to be taken here as the perf. infin. pass., the construction is Poetic, as K.-Steg. (II 1, 690) cite *spectare* with the acc. and infin. only for Plautus and Ovid.

7. **ingemiscens famem:** For. and Harper cite *ingemiscere* with an object in the acc. only for Apuleius and later writers. Merguet cites Cic. Phil. 13, 23: quid ingemiscis hostem Dolabellam indicatum, but it seems best to supply *esse* and consider this an acc. with the infin. in the indirect statement. B.-G. state that the verb is used transitively in Cicero, Vergil, Statius, and Apuleius, but give no specific references.

8. **sumit arbitrium:** the phrase occurs also in Auson. 209, 10: Arbitrium de te sumit origo suum.

9. **compugnabant:** Late Latin. It is not cited before Gellius and Apuleius.

10. **inopiae iniuria:** the use of *iniuria* to denote "harm" to anyone that is caused by a thing is cited only for Pliny and later writers. Cf. Svenning, 118.

11. **paternae pietatis:** in Class. Latin the adj. *paternus* is used properly to signify what belongs to a father such as *agri, liberi, servi,* etc., while *patrius* is the adj. commonly employed with such words as *amor, auctoritas, benevolentia,* etc. Cf. K.-Schm. s. v. paternus. For further examples of this phrase in Ambrose, cf. Iac. 2, 5, 25; Joseph. 2, 8; Patr. 5, 29; Hel. 5, 11; Abra. 1, 8, 66.

12. **commori:** cited for Sall. Hist. Frg. 1, 138. Otherwise it is Silver, and especially Eccl. Latin.

13. **gradum . . . revocavit:** cf. Verg. Aen. 6, 128: Sed revocare gradum; ibid. Aen. 9, 125: Rauca sonans revocatque pedem.

14. **vicit . . . necessitas:** for the thought, cf. Verg. Aen. 9, 564: Omnia vicit duris urgens in rebus egestas.

The last part of this Section, and the three Sections following, are taken over to a large extent from Basil (Homil. in Illud Luc. 4) M. 268 C D-269 A (46 D E-47 A).

On the sale of children under the pressure of poverty, cf. Buckland, The Roman Law of Slavery, 420-421, where the existence and legality of the practice are discussed on the basis of numerous passages cited from the Theodosian and Justinian Codes. Although in theory a father had the *ius vitae necisque* over his children, under the developed Roman law he could not sell them into slavery. In the third and fourth centuries, however, the law was not observed in this regard, and we know that already before Constantine, provincials—especially those in the Eastern provinces—had been in the habit of selling their children under pressure of poverty. In 313, Constantine, probably in order to remedy both economic conditions and existing abuses, made it legal to sell a new born child, but only under certain conditions: the transaction had to be in writing, a proper price had to be paid, and the buyer, though acquiring lawful possession of the child, could sell him only for the payment of debts. But in time this enactment was not strictly

observed, and from the language of the laws regarding redemption, it seems that older children also came to be sold with some semblance of legality. To quote Buckland (p. 421): "Again a Novel of Valentinian says that the prevalent distress throughout Italy had caused parents to sell their children, and that thus life had been saved at the expense of liberty. Where this had happened their *ingenuitas* was not to be affected and, in accordance with *statuta maiorum,* the sale was to be set aside, but so that the buyer received back the price he paid, plus 20% (Nov. Val. 33). Any real price for them seems absurd if they were new born infants, and in any case it must have been so small that 20% added could have been no return for the cost of rearing. Thus it seems that a practice had grown up of selling older persons and had been recognized as legal. There is no such right under Justinian." Ambrose is largely indebted to Basil for the description he gives of such a sale of children and hence may be describing rather the conditions in the East; but it is highly improbable that he would mention the practice in the De Nabuthae unless it were also common in Italy and Gaul. Furthermore it is interesting to note that neither Basil nor Ambrose questions the legality of these sales. On the practice of sale of self and children in the eastern provinces, Buckland cites Mitteis, Reichsrecht und Volksrecht, 358.

Section 22.

1. **mentis . . . exaestuantis:** the verb *exaestare* seems to occur in prose first in Livy, who uses it only in its literal sense. In its transferred meaning, as here, it is cited in For. only for Vergil and later poets. Cf. Verg. Aen. 9, 798: mens exaestuat ira.

2. **scio quod . . . est:** cf. Sect. 4, n. 1.

3. **pastum:** the only example I can find in Class. Latin of this word being used of human food is Lucr. 6, 1127: Aut alios hominum pastus pecudumque cibatus. On this line Munro merely states that "pecudum pastus hominumque cibatus would be more usual," and Merrill writes: "pastus: strangely used of men, unless the construction is hominum cibatus pastus pecudumque, which is not probable. *Hominum* and *pecudum* are metrical equivalents and perhaps the order should be changed." For a further example

of its being used of human food, cf. Ambr. Off. 1, 28, 132: ut pastus omnibus communis esset.

4. **dives ad:** the use of *ad* with *dives* seems to be peculiar to Ambrose. *dives* does not appear among the adjectives governing *ad* listed in T. L. L. 1, 541, 32 ff., nor is this construction cited in T. L. L. V, s. v. Ambrose is very fond of employing *ad* thus with a simple subst. (or with a gerund), after adjectives, and greatly extends the usage of Class. and Silver Latin in this regard. I have noted the use of *ad* with the following adjectives in his works: In Luc. 2, 76: (arbores) *decorae* ad usum; ibid.: *deformes* ad usum; Nab. 5, 22: *dives* ad aerumnam; In Luc. 10, 48: *dulcis* ad gratiam (In Psalm. 118, 15, 18: *dulcis* ad amorem); ibid. 5, 85: ad fidem *facilis* (ibid. 5, 104: *facilis* ad nocendum); In Psalm. 38, 33: (manus) quae *fortis* ad vulnus, *fortis* et ad remedium; Virg. 1, 1, 3: *fragilis* ad laborem; Cain et Ab. 1, 4, 12: *fructuosus* ad praemium; Hex. 3, 9, 41: ad usum plaustrorum *habilis;* Virg. 1, 13: *humilis* ad altitudinem; In Luc. 4, 28: *inanis* ad fructum; ibid. 5, 104: *inopes* ad suffragandum; ibid. 2, 76: *irrationabiles* ad profectum; In Psalm. 1, 27: *medicabilis* ad salutem; Virg. 1, 1, 3: *mollis* ad usum; In Luc. 2, 76: *nudi* ad ornatum; ibid.: ad fructum *opimae;* Virginit. 132: *pretiosus* ad fidem; In Luc. 5, 85: ad honorificentiam *promptus;* ibid. 10, 48: *salutaris* ad vitam; ibid. 2, 76: *sterilis* ad fructum; Cain et Ab. 1, 4, 12: *suavis* ad gratiam; Hex. 3, 9, 41: ad cultum agrorum *utilis;* In Luc. 2, 76: ad aspectum *venustae;* Virginit. 132: *vilis* ad fidem. The following adjectives in this list are not cited in T. L. L. 1, 541, 34 ff.: *deformis, dives, dulcis, fructuosus, humilis, inanis, irrationabilis, medicabilis, nudus, pretiosus, vilis.* As regards the rest: *decorus, facilis, mollis, salutaris, venustus,* are cited for Cicero; *habilis,* Varro; *opimus,* Livy; *promptus,* Cato; *sterilis,* Varro; *utilis,* Plautus (and Varro); *fragilis,* Prudentius (Ham. 756); *suavis,* Gellius.

5. **auctionator:** a very rare word. The T. L. L. cites only Gloss. IV 312, 45; ibid. V 338, 4; Hil. Arel. Vita Honorat. 11. For a further instance in Ambr., cf. In Luc. 9, 20: foedi auctionatores. In the present instance Ambrose uses it to translate the Greek word: σιτοπώλης, Bas. 268 D (46 E).

6. **primogenitum:** as one word, probably cited first for Late Latin. Cf. K.-Schm. s. v.

7. **maior:** for *maximum*. The use of the compar. for the superl. is characteristic of Late Latin. That the compar. is so used here, is clear from the context and also from the fact that the superl. is employed in the Greek source for this passage. Cf. Bas. 268 D: *τίνα πρῶτον ἀπεμπολήσω; . . . . Ἐπὶ τὸν πρεσβύτατον ἔλθω; Ἀλλὰ δυσωποῦμαι αὐτοῦ τὰ πρεσβεῖα. Ἀλλὰ τὸν νεώτατον. . . .* On the substitution of the compar. for the superl. in Late Latin, cf. especially, Salonius, 197-203.

8. **congrue:** Late Latin. Cf. T. L. L. s. v.

9. **seniorem . . . iuniorem:** the use of *senior* for *maior natu* (here for *maximus natu*) and *iunior* for *minor natu* is Late Latin. Cf. K.-Schm. s. v. *iunior*. On the compar. for the superl., cf. n. 7, above.

10. **istum:** for *hunc*. Cf. Sect. 4, n. 7.

11. **illum erubesco:** the acc. with *erubescere* is found in the poets, in Pseudo-Cic., in Sall. 5, 15, and then in Late Latin among the eccl. writers, with whom this verb is a favorite word.—K.-Schm. s. v.

12. **gradum suspiro:** the trans. use of *suspirare* is cited in For. and B.-G. as entirely Poetic.

13. **iste:** for *hic;* cf. Sect. 4, n. 7.

14. **isto:** for *hoc;* cf. Sect. 4, n. 7.

15. **circumvallant . . . facies calamitatum:** cf. Ter. Ad. 302: Tot res repente circumvallant se unde emergi non potest: vis, egestas, iniustitia, solitudo, infamia; also, Verg. Georg. 1, 506: Tam multae scelerum facies.

16. **aerumnarum chorus:** for a similar phrase, cf. Cic. Off. 3, 116: iste chorus virtutum. Cf. also Ambr. Cain et Ab. 1, 4, 13: vitiorum succincta comitatu et quodam nequitiarum choro circumfusa. . . .

Section 23.

1. **ferina:** in its lit. sense it is cited for Sall. Jug. 18, 1; ibid. 89, 7; Liv. 35, 49, 7; otherwise Poetic, Silver, and Late. In its transferred meaning, as here, i. e. used of men, it is cited once for Seneca, and then for Gellius, and later writers. Cf. Sen. Clem.

1, 25, 1: ferina ista rabies est, sanguine gaudere. . . . Cf. T. L. L. VI 507, 76 ff.

2. **proli:** mostly Poetic. Cf. K.-Schm. s. v.

3. **discernam:** in this sense of "separate," mostly Silver and Late Latin. The meaning seems to be, "how shall I put aside the natural love which I have for my children?"

4. **exuam . . . mentem:** for the phrase, cf. Verg. Aen. 4, 319: istam, oro, exue mentem.

5. **auctionem constituam:** for the phrase, which is evidently technical, cf. Cic. S. Rosc. 23: reliqua constituta auctione vendebat; and for further instances, cf. Merguet, 1, 330.

6. **discedenti vale dicam:** the use of *vale dicere* with the dat. in the sense of *salutare, salutem dicere, valere iubere,* is rare and confined to Silver and Late Prose; e. g. Suet. Aug. 53: discedens sedentibus singulis valedicebat. Cf. K.-Schm. s. v.

7. **necessitatem imponit:** cf. Cic. Att. 4, 5, 2: ego mihi necessitatem volui imponere. . . .

8. **excusabilior:** a very rare adj. It is cited in For. for Ov. Pont. 1, 7, 41; Manil. 2, 593; Val. Max. 8, 11 ext. 4 (in the comparative).

9. **adiciam: fili . . . servies.** the employment of the *oratio recta* after *adicere* is cited first for Livy, and becomes common only in later writers. Cf. T. L. L. 1, 673, 19 ff.

10. **a fratribus . . . venditus:** Ambrose uses the same words in Epist. 2, 19: a fratribus in servitutem venditus.

11. **flevit amissum:** this transitive use of *flere* is mostly Poetic, but is found once in Cicero and to some extent in Silver and Late Prose. Cf. K.-Schm. s. v.

12. **divitiis Aegypti:** for the phrase, cf. Gen. 45, 23: ex omnibus divitiis Aegypti.

13. **multa aetate:** on the use of the abl. instead of the acc. to express duration of time, cf. Sect. 17, n. 8.

Section 24.

1. **haesi:** in this sense of "be perplexed," *haerere* is especially common in Early Latin but it is so used also in Cicero. For its force here, cf. Plaut. Capt. 531: quid machiner? quid comminiscar? . . . haereo.

2. **nullum:** the use of *nullus* as a subst. in the nom. and acc. masc. is cited for Early, Silver, and Late Latin. Cf. K.-Schm. s. v.

3. **de . . . suspectos:** this active use of *suspectus* is cited for Cato, Tertullian, Old Version, Rufinus, Ambrose, etc. Cf. Rönsch 339-340. The use of *de* with *suspectus* is cited in the T. L. L. V 77, 66-68 for Cicero and Tertullian.

4. **abnegavi filium:** in this sense of "renounce," "reject a person as if unknown to one," *abnegare* is Eccl. Latin. Cf. Wölfflin in Archiv IV 576.

5. **morbus absumpsit:** cf. Sall. Jug. 5, 6: fratribus morbo absumptis. For further examples of the phrase—especially common in Livy—cf. T. L. L. 1, 219, 26-31.

6. **mors abstulit:** cf. Hor. Carm. 2, 16, 29: abstulit clarum cita mors Achillem, and also: Epod. 5, 66; Sat. 1, 9, 31.

7. **sicut novella . . . :** cf. Vulg. Psalm. 127, 3: filii tui sicut novellae olivarum in circuitu mensae tuae.

Section 25.

1. **horrore:** in this sense of "that which causes dread, horror," etc., Poetic.

2. Eccli. 29, 13. The Vulgate reads: Perde pecuniam propter fratrem et amicum tuum, et non abscondas illam sub lapide in perditionem. This is very close to the Greek.

3. **dicens:** the use of the pres. part. of *dicere* to introduce Scriptural quotations is practically stereotyped among eccl. writers, and such expressions as *monet dicens, ipso iterum Domino . . . dicente,* may be considered as formulae. Cf. Bayard, 245.

4. Eccli. 5, 12. The Old Version reads: Est lanquor pessimus quem vidi sub sole: divitias custodiri a domino in malum eius.

The Vulgate has: Est et alia infirmitas pessima quam vidi sub sole: divitiae conservatae in malum domini sui. This text is also quoted by Bas. 300 A (59 D).

5. **sed fortasse redeas:** in Classical Latin, the indic. is the regular mood with *fortasse*. The subjunct., however, is cited—though rarely—even for Cicero, and in late writers becomes more common as *fortasse* and *forsitan* tend to become interchangeable; just as in the case of *quamquam* and *quamvis*. Cf. St.-Schm. 481; K.-Steg. II 1, 813.

6. **magis:** the use of *magis* for *potius* becomes quite common in Late Latin. Cf. K.-Schm. s. v.

7. **mundum muliebrem:** for a full explanation of the phrase, cf. Dig. 34, 2, 25.

8. **imponet . . . necessitatem:** cf. Sect. 23, n. 7.

9. **ut gemma . . . dormiat:** cf. Verg. Georg. 2, 506; ut gemma bibat et Sarrano dormiat ostro.

10. **sponda recumbat:** cf. Ov. Fast. 2, 345: spondaque sibi propiore recumbit. *sponda* and *ostrum* are poetic words.

11. **auro oneret manus:** for a similar phrase, cf. Ov. Ars 3, 129: non caris aures onerate lapillis.

12. **cervicem:** the use of the sg. instead of the pl. of *cervix* is Poetic, Silver, and Late. The writers of Silver and Late Prose were undoubtedly influenced by the Augustan poets who almost always use the sg. For a full discussion, cf. Maas, Studien zum poetischen Plural bei den Römern, Archiv XII 501-502; K.-Schm. s. v.

13. **monilibus:** for a bitter invective against the use of *monilia*, cf. Cypr. Hab. Virg. 13-14.

Section 26.

1. **delectantur et compedibus,** etc.: taken literally from Bas. 289 B (55D).

2. **ligentur:** the word is found first in the Aug. poets and from them passed into Silver and Late Prose. Cf. K.-Schm. s. v.

3. **si . . . sint, si . . . coruscet:** this use of *si* for *si modo* or *modo si* is mostly confined to Early, Silver, and Late Latin. Cf. K.-Steg. II 2, 428-429. It may be noted further that in the present instance *si* is used as the exact equivalent of *dummodo* just above.

4. **coruscet:** the word is mostly Poetic (8 times in Vergil), Silver, and especially Late Latin. Before Pliny it is cited in Prose only for Cic. Or. Frg. B. 21. Cf. T. L. L. s. v.

5. **vestes:** the use of the pl. is Poetic, Silver, and Late. Cf. K.-Schm. s. v.

6. **sudatur:** for further examples of this rare impersonal use, cf. Cic. Sest. 66; Sil. 13, 72; Sen. Epist. 4, 11.

7. **algetur:** the only other example I can find of the passive of this verb is Sen. Epist. 107, 7: algendum est.

8. **sericis:** as a neut. subst. in the pl., cited for Prop., Sen., Mart., and late writers.

9. **zmaragdos . . . sardium:** this list of gems is taken for the most part from Bas. 297 AB (58 E, 59 A).

10. **zmaragdos:** for a description of this gem, cf. Plin. Nat. 37, 16-17; ibid. 62-65.

11. **hyacinthos:** as a name of a flower, found in Verg.; as a gem, cited first for Plin. 37, 125 ff.

12. **beryllum:** cf. Plin. 37, 76.

13. **achaten:** cf. Plin. 37, 139 ff.

14. **topazion:** for a description of the gem, cf. Plin. 37, 107. The word appears under several forms and genders: *topazion,* neut., cited for Ambr., Vulg., Isid.; *topazos,* fem., Plin., Ven. Fort.; *topazus,* fem., Plin., Ven. Fort. (but masc., Prisc.); *topazon,* masc., Prud. (Psych. 861); *topazius,* masc., Tert., Vulg.

15. **amythystum:** cf. Plin. 37, 121 ff.

16. **iaspin:** cf. Plin. 37, 115.

17. **sardium:** cited for Tert. Vulg., and Jerome. It is used as an adj. with *lapis,* or as a masc. subst. Cf. Kaulen, 159.

18. **summo quaerunt furore. vel si dimidium patrimonii peta-**

tur, non parcunt dispendio: in their passionate fondness for silks and jewels the women of the fourth century do not seem to have differed much from those of the Late Republic and Early Empire. For a similar allusion to costly jewels, cf. Sen. Rem. Fort. 16, 7: Duc bene institutam nec maternis inquinatam vitiis, non cuius auriculis utrimque patrimonia bina dependeant, non quam margaritae suffocent, non cui minus sit in dote quam in veste . . .; ibid. Benef. 7, 6, 4 where he states that many women carry *bina ac terna patrimonia* in their ears. For a full discussion of luxury in dress and adornment under the Empire, cf. Friedländer, II 173-185 (sources in vol. IV 571-577); Blümner, 258-266 (copious references are given to the sources).

19. **dispendio:** Early, Silver, and Late Latin. Cf. K.-Schm. s. v.; Rönsch 30.

20. **indulgent cupiditati:** the phrase also occurs in Val. Max. 9, 3, 7: ut cupiditati . . . indulsit. Cf. Liv. 45, 35, 6: si aviditati indulgeretur.

21. **lapidum:** in this sense of "precious stones," Poetic, and Silver Latin. For the thought here, cf. Bas. 297 AB. (58 E, 59 A).

22. **expoliti:** in this literal sense, Early, Silver, and Late.

23. **saxorum . . . asperitatem:** a Ciceronian phrase. Cf. Cic. Nat. Deor. 2, 99: saxorum asperitates; and for further examples, Curt. 6, 4, 5; Just. 12, 7, 12; Frontin. Strat. 2, 5, 38. Cf. also, Ambr. In Luc. 7, 128: asperitates montium.

24. **rigorem mentis:** in this transferred sense of "hardness," "rigor," etc., *rigor* is cited first for Seneca. Cf. K.-Schm. s. v. For a similar phrase, cf. Tac. Aen. 6, 50: idem animi rigor.

25. **magis:** for *potius*. Cf. Sect. 15, n. 2.

Section 27.

1. **quis artifex . . . adiungere:** cf. Matt. 6, 27: Quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum?

2. **ab inferis:** in Class. writers, *inferi* is used to signify the "lower regions"; in Eccl. authors, it is a common designation for "hell." Cf. Watson, 286.

3. Luke 12, 15. The Vulgate reads: non in abundantia cuiusquam vita eius est.

4. Prov. 10, 2. The Old Version reads: Non proderunt thesauri iniquis: iustitia autem eripit a morte. The Vulgate has: Nil proderunt thesauri impietatis: iustitia vero liberabit a morte.

5. Psalm 61, 11. The Vulgate has *affluant* for *fluant,* otherwise the same. The same verse is quoted in Bas. 269 D (47 D).

6. **hic relinquuntur:** for the thought, cf. Ambr. Epist. 2, 15: sine hereditate sepelimur. Cf. also Sect. 2 above.

7. **unde:** in this sense of *igitur,* Late Latin. It is so used regularly in Jerome and is very common with this meaning in Ambrose also. Cf. K.-Schm. s. v.

8. **bene ait:** the use of *bene aio* to express approbation of a person's words, etc., seems to be very rare. The T. L. L. II 2108, 71 cites but two examples: Cic. Quinct. 79: ante diem . . . bene ais; Auson. 34, 8: Utilis dormire fuit . . . Bene ais.

9. **ait . . . de:** this use of *de* with *aio,* though found occasionally in Cicero's philosophical works, becomes common only in later writers; especially in the ecclesiastical. Cf. T. L. L. 1, 1459, 75 ff.

10. Psalm. 75, 6.

11. **hoc est:** though this expression became very frequent among the writers of Silver Latin as an equivalent of *id est,* the latter formula maintained itself as the normal one until the very latest period when *hoc est* finally triumphed as is shown by the Italian *cioé* (< ecce + hoc + est). For an exhaustive treatment of the use of the two expressions, cf. Meader, 53-66. Valuable statistics are furnished. Cf. my introduction p. 22.

12. **nihil invenerunt:** for a similar use of *invenire* in the sense of "gain," cf. Cic. Fin. 1, 33; Sall. Jug. 70, 2.

13. **repperire:** on this incorrect writing of *reperire,* found even in good Mss. of Class. authors, cf. Neue-Wagener III, 366-367.

SECTION 28.

1. **Ditem:** Pluto.

2. **dicunt:** the use of *dicere* in the sense of *appellare* is found in Cicero and Caesar but becomes far more common in Silver and Late Latin. Cf. T. L. L. V, 981, 7 ff.

3. **gentiles:** in this sense of "pagans" as opposed to "Christians," Late Latin. Cf. Bonnet Grég. 236; K.-Schm. s. v.

4. **inferi:** as a masc. subst. in the sg., as here, cited in B.-G. for the Vulgate and Ven. Fort.; Kaulen, 157, takes the word as neuter, but it seems best to consider it masc., agreeing with *locus* understood.

5. **praesulem:** in this sense of "ruler," etc., Late Latin. Originally the word was used to designate the leader of the Salii in the annual religious dance of that priesthood. Gradually it came to be applied to an important figure or leader in any organization or movement, but only occasionally, and in late authors (e. g. in Ausonius, *praesul senatus*). In the fourth and fifth centuries the word was taken over by the Christians, who used it at first in a variety of meanings. Finally Pope Gelasius employed it especially to designate a pope (it had already been so used by Avitus, Epist. 70, 9: successor praesulum sedis apostolicae) or bishop, and from him this usage passed on into later writers. Cf. K.-Schm. s. v. *praesultator,* and particularly, Wölfflin, Der Papst Gelasius als Latinist, Archiv XII 7-8.

6. **arbitrum mortis:** for the same designation of *Dis,* cf. Sen. Herc. F. 582: Tandem mortis ait "vincimur" arbiter. Ambrose also uses the phrase of God. Cf. Patr. 4, 20: Ipse igitur resurrectionis suae auctor est qui mortis est arbiter.

7. **ditem . . . divitem:** it is impossible to bring out this play on words in translation. *dis* and *dives* have the same origin, *dis* being merely a shortened form of *dives.* According to Walde, *Dis* is the Latin translation of the Greek Πλούτων; hence = *di(ue)s,* "rich." Cf. Walde, s. v. Cf. also Cic. Nat. Deor. 2, 66: Terrena autem vis omnis atque natura Dite patri dedicata est, qui *Dives,* ut apud Graecos Πλούτων, quia et recidunt omnia in terras et oriuntur e terris. On *Dis* and his attributes, cf. Roscher, s. v. (copi-

ous citations and references are given); Daremberg-Saglio, s. v.; Wissowa, Religion und Kultur der Römer, 256.

8. **inferre . . . non noverit:** on the infin. with *novisse,* cf. Sect. 16, n. 3.

9. **regnum de mortuis:** for *regnum mortuorum.* This late use of *de* with the abl. in place of the possessive gen. shows that one of the most common prepositional constructions of the Romance tongues was already making itself felt in the literary language, a fact due, undoubtedly, to the influence of the popular speech, in which, by the time of Ambrose, *de* had largely usurped the various functions of the genitive. For further examples, cf. Hartel's index to Cyprian, III 3, 419; Rönsch 396; Grandgent, 43.

10. **sedes inferna:** cf. Ov. Met. 3, 504: postquam est inferna sede receptus.

11. **gurges divitiarum:** for a similar use of *gurges,* cf. Cic. Verr. 3, 23: qui inmensa aliqua vorago est, aut gurges vitiorum turpitudinumque omnium.

12. **inexplebilis auri fames aut sitis:** Ihm, Studia Ambrosiana, 90, cites this passage as an echo of Verg. Aen. 3, 57: auri sacra fames, and as additional examples in Ambrose, Iob 2 (3) 5, 23: vana fames auri; Heges. 5, 24, 52: misera fames auri. For further instances of the phrase, cf. T. L. L. VI 233, 8-13 (Ambr. is not cited, nor is Greg. Tur., though Bonnet, 50, gives several instances). Cf. also Hor. Epist. 1, 18, 23: quem tenet argenti sitis importuna famesque.

13. **quo . . . hauserit . . . inardescit:** on the tense and mood of *hauserit,* cf. Sect. 1, n. 9.

14. **inardescit:** Poetic and Silver Latin.

15. Eccl. 5, 9. The Old Version reads: qui diligit argentum non implebitur argento.

16. Eccl. 5, 15-16. Ambrose closely follows the Greek, which differs here somewhat from the Old Version and Vulgate. For verse 16, the Old Version has: Et omnibus diebus suis in tenebris comedet, et in indignatione plurima, et in infirmitate, et in iracundia; the Greek: *καί γε πᾶσαι αἱ ἡμέραι αὐτοῦ ἐν σκότει καὶ ἐν πένθει καὶ θυμῷ πολλῷ καὶ ἀρρωστίᾳ καὶ χόλῳ.*

17. **servulorum:** used here in the sense of *servus*. Such a use of diminutives is quite common in Late Latin, due in many cases to the fact that many diminutives lost their force in the course of time, and hence came to be employed merely as synonyms of the substantives from which they had been formed.

18. **iste:** for *hic*. Cf. Sect. 4, n. 7.

19. **peccato (servit):** for a parallel phrase, cf. Cic. Lael. 82: Cum homines . . . cupiditatibus eis quibus ceteri serviunt imperabunt.

20. John 8, 34. The Vulgate reads: quia omnis qui, etc.

21. **laqueis:** a very common word in Ambrose and other eccl. writers because of its use in Scripture in the sense of the "snares of sin"; e. g. Eccli. 2, 3: laqueo linguae; Prov. 6, 2 (Old Version): . . . laqueus fortis est viro propria labia.

22. **quam misera servitus servire peccatis:** on the thought here, cf. Ambr. In Psalm. 118, 12, 39: Non potest dicere saecularis: "tuus sum"; plures enim dominos habet. venit libido et dicit: "meus es" . . . venit avaritia et dicit: argentum et aurum quod habes servitutis tuae pretium est; possessio quam tenes iuris tui emptio, venditio libertatis tuae est." venit luxuria et dicit: "meus es. unius diei convivium pretium tuae vitae est. . . ." venit ambitio et dicit tibi: "plane meus es. nescis, quod ideo imperare te aliis feci, ut mihi ipse servires? nescis, quod ideo potestatem in te contuli, ut meae te subicerem potestati? . . . ante ergo ipse subicitur qui alios vult habere subiectos." veniunt omnia vitia et singula dicunt: "meus es." quem tanti competunt, quam vile mancipium est! Cf. also, Aug. Serm. 134, 3; ibid. In Evang. Ioh. 41.

Section 29.

1. **nescit:** in this sense of "not to know," "not to be acquainted with," Poetic, Silver, and Late Latin. Cf. Verg. Georg. 1, 390: nescivere hiemem.

2. **nec . . . novit:** note that no difference whatever is felt between *nescire* and *non novisse* in Ambrose.

3. **vices:** mostly Poetic and Silver prose. The Class. word here would be *vicissitudines*.

4. **fungitur:** in this sense of "experience" or "enjoy," mostly Poetic, Silver, and Late. Cf. T. L. L. VI, 1589, 49 ff.

5. Eccl. 5, 11. Ambrose follows the Greek closely here: γλυκὺς ὕπνος τοῦ δούλου εἰ ὀλίγον καὶ εἰ πολὺ φάγεται, καὶ τῷ ἐμπλησθέντι τοῦ πλουτῆσαι οὐκ ἔστιν ἀφίων ἀυτὸν τοῦ ὑπνῶσαι. The Old Version has: Dulcis somnus operanti, sive paululum, sive plus comederit; et saturitas divitis non sinit eum dormire (the Vulgate is almost the same).

6. **excitat cupiditas:** for the same phrase, cf. Caes. Gall. 7, 80, 5: utrosque et laudis cupiditas . . . excitabat.

7. **cura pervigil:** the adj. *pervigil* is found first in Ovid, and from him passes on to later poets and prose writers. As an epithet of *cura,* it is cited first for Stat. Silv. 3, 5, 2 (not first for Apul. as the T. L. L. implies), then for Apul. and later writers. For further examples, cf. T. L. L. IV 1462, 9-11; Hagendahl, 53, who adds to the list in the T. L. L.: Stat. Silv. 3, 5, 2; Cassiod. Var. 9, 2, 1; Alc. Avit. Carm. 6, 242; ibid. 443.

8. **torquet invidia:** cf. Hor. Epist. 1, 2, 37: Invidia vel amore vigil torquebere.

9. **proventuum:** in this sense of "yields," "returns" (of crops), cited for Verg. Georg. 2, 518; otherwise, for Pliny and later writers. For. cites the pl. in this meaning only for Pliny.

10. **infecunda:** rare. It is cited once for Sall. Jug. 17, 5; otherwise, it is Poetic, Silver, and Late Latin. Cf. K.-Schm. s. v. Note that its use here with *sterilitas* is quite pleonastic.

11. **abundantia:** used thus of crops, etc., it is cited first for Plin. Epist. 4, 6, 1: In regione Transpadana summa abundantia. Cf. T. L. L. 1, 228, 47 ff.

12. **unde:** for *igitur.* Cf. Sect. 27, n. 7.

13. **diviti . . . adtulit:** cf. Luke 12, 16: Hominis cuiusdam divitis uberes fructus ager attulit.

14. Luke 12, 17-19. For *cogitavit* the Vulgate has *cogitabat;* for *et illo, et illuc;* after *nota sunt mihi,* the additional phrase *et bona mea;* for in *annos multos posita, posita in annos plurimos;*

for *manduca, comede.* Cf. Bas. 261 C, 273 A (44 A, 48 D) where this same Scripture passage is quoted and developed.

15. Luke 12, 20. Cf. Bas. 265 A, 273 A (45 C, 48 E).

16. **eum dormire:** this use of the acc. with the infin. after *permittere* is cited for Early Latin, Livy, Tacitus, Late Latin, and Inscriptions. Cf. Juret 117; St.-Schm. 431; Souter, Ambrosiaster, 125.

Section 30.

1. **nec:** for *ne . . . quidem.* Cf. Sect. 17, n. 3.

2. **vocem emittit:** the phrase is cited first for Lucr. 4, 548; in prose, it is employed first by Livy.

3. **quid faciam,** etc.: Ambrose follows Basil to some extent here. Cf. Bas. 264, 64 BC, 265 A (44 DE, 45 AB).

4. **subsidia vivendi:** cf. Sect. 8, n. 4.

5. **egens omnium:** the gen. with *egere* is already found in Plautus, but with the exception of Sallust, who shows a special fondness for the use of the gen. after this verb, it is relatively rare in Class. and Silver Latin. The abl. is the usual construction. Cf. St.-Schm. 383-384; K.-Steg. II, 1, 468; E. B. Lease (in his review of Schmalz's Lateinische Syntax und Stilistik), A. J. P. 21 (1900) 449-450. Lease gives these statistics for Silver Latin: Sen. Phil. (prose) has abl. 9 times, gen. 0 times; Quint. abl. 23 times, but gen. 3; Plin. Min. abl. 5 times, gen. 0 times; Juv. 3 times, gen. 2 times.

6. **hospitium:** used here, as often in Ambrose, as a synonym of *domus.* For the phrase *scrutatur hospitium,* cf. Cic. Vat. 5, 12: domos . . . scrutarere.

7. **considerat nihil miserius (esse);** the use of the acc. with infin. after *considerare* seems rare in the Class. Period. The T. L. L. cites Cicero (4 times), Seneca (once), and then late writers. Cf. T. L. L. IV 430, 57-67. K.-Steg. II, 1, 691, add: Vitr. 1, 4, 4; Colum. 11, 2, 67.

8. **miserius quam fame confici:** for the phrase and thought, cf. Sall. Epist. Pomp. 1: quem . . . fame, miserrima omnium

morte, confecistis. Cf. also, Ambr. In Luc. 8, 78: quanto magis fames, quae morte gravior est!

9. **indigentia:** found in Cic. Tusc. 4, 16 and 21, and Lael. 29; otherwise not before Late Latin, where it is cited for Chalc., Ambr., Vulg., Heges., Ps. Rufin. Jos. Bell. Iud., Aug. Cf. B.-G. s. v.

10. **mortis compendia:** the phrase is Late Latin, being cited from Tertullian on. Cf. T. L. L. III 2041, 28, 31, 34, 45, 65. For a similar phrase in Silver Poetry, cf. Sil. 10, 475: letique simul compendia donat.

11. **arripit gladium:** the phrase is cited for Plaut. Capt. 915, and then for Apul. and later writers. Cf. T. L. L. II 639, 57.

12. **ignis adolet:** in this general sense of "burn," "kindle," etc., *adolere* is Poetic, Silver, and Late Latin. Cf. T. L. L. 1, 794, 8 ff. The phrase *ignem adolere* is cited for Auson. 466, 4; Ambr. Off. 1, 25, 119; Fug. Saec. 1, 3; Heges. 5, 42, 3. Add: Ambr. Epist. 18, 37: (ignes) quos adolebat.

13. **inter haec:** used by Livy and Later writers as an equivalent of the adv. *interea.* Cf. K.-Steg. II, 1, 552.

14. **dubius quid eligat:** cf. Hor. Sat. 1, 9, 40: dubius sum, quid faciam.

15. **vitae huius suavitate:** for further instances of the phrase *vitae suavitas,* cf. Ambr. In Psalm. 36, 7: ut vitae suavitate frueretur; ibid. Bon. Mort. 5, 20: Mortua autem peccata sunt, quae vitae suavitatem habere non possunt; ibid. Exc. Sat. 2, 14: eos vitae suavitate privatos; ibid. 18: qui defunctos putant vitae suavitate privare.

16. **revocare sententiam:** for the same phrase, cf. Ulp. Dig. 48, 18, 1.

17. **si possit:** note that *si* is used here in the sense of *dummodo.* Cf. Sect. 26, n. 3.

18. **substantiam vivendi:** cf. n. 4 above for a similar expression. On *substantia,* cf. Sect. 8, n. 8.

19. **si habeam:** cf. n. 17 above.

20. **vitam . . . sustinere:** for the same phrase, cf. Sen. Epist. 101, 4: Vita dum superest, benest; hanc mihi . . . sustine (a passage in verse quoted by Seneca).

Section 31.

1. **non habeo fructus, unde vivendum est:** note that *unde* is employed here instead of a rel. pronoun in the abl. The use of a pronominal adverb in place of a pronoun (with or without a preposition) in its proper case, is common in Early and Class. Latin, but becomes comparatively frequent only in Livy and later writers. Cf. St.-Schm. 629; K.-Steg. II, 2, 284. Ambrose is fond of using *ubi* and *unde,* especially, in this manner.

2. **de abundantia periclitatur:** the use of *de* with *periclitari* to express the cause or source of danger is late. Liv. 40, 15, has the simple abl.: fama ingenii; Plin. Nat. 32, 54, uses ex: periclitantibus ex canis rabiosi morsu; but otherwise, it seems, the abl. alone. Cf. For. s. v.

3. **iste:** for *hic.* Cf. Sect. 4, n. 7.

4. **fecunditatibus:** the pl. form is extremely rare. It is cited in the T. L. L. VI 414, 42, only for Eustath. Bas. Hex. 5, 7, p. 917 B (written c. 445 A. D.).

5. **cui periculum de egestate est:** in Early, Class., and Silver Latin, the prep. *ab* with the abl. is employed occasionally with *periculum* to denote the source of the danger, never the prep. *de.* Cf. Ter. Haut. 980: ut periculum etiam a fame mihi sit; Cic. Verr. 5, 116: a securi negat esse ei periculum (Merguet cites only one other instance for the Orations: Verr. 5, 8); Quint. Inst. 9, 3, 11, etc., Cf. T. L. L. 1, 32, 36 ff. Cf. also n. 2 above.

6. **excuset aerumnam:** for a close parallel, cf. Ov. Met. 4, 256: excusare dolorem. On *aerumna,* cf. Sect. 16, n. 9.

7. **habet culpam:** the phrase is cited for Plin. Nat. 2, 155: vitali spiritu habente culpam; otherwise, for Late Latin. Cf. T. L. L. IV 1307, 61-62. For further instances in Ambr., cf. Abr. I, 7, 59; Spir. 1, 3, 54.

8. **iste:** for *hic.* Cf. Sect. 4, n. 7.

Section 32.

1. **adhuc:** in this sense of *praeterea,* Silver and Late Latin. Cf. K.-Schm. s. v.

2. **tolerare famem:** cf. Sect. 17, n. 10.

3. **non queunt:** for *nequeunt.* Neue-Wagener (III 624) cite *non queunt* for Plaut., Poen. Prol. 24; Lucr. 3, 785; 5, 129; Novius (Ribb. II 266 v. 77) ap. Gell. 17, 2, 8; Colum. 8, 14, 2; Arnob. 2, 56.

4. **repleant sinus suos:** in this sense of "fill up," "make full," *replere* is mostly Poetic and Silver Latin. For the same phrase, cf. Suet. Cal. 46: ut conchas legerent galeasque et sinus replerent.

5. **ut quid . . . abscondam:** this use of *ut quid* = *quid* is already cited for Cicero (Att. 7, 7, 7; Quinct. 44) but does not become common before the eccl. writers. The latter used it frequently under the influence of the various Latin Versions of the Bible, in which it was employed to render the Greek ἵνα τί. Furthermore, it seems very probable that *ut quid* in this sense was already being used in the popular speech even in Cicero's time. Cf. Wölfflin, Ut Quid?, Archiv IV 617-618; Rönsch, 253-254; St.-Schm. 575.

6. **facit abundare:** on the use of the infin. with *facere,* cf. Sect. 57, n. 13.

7. **totum . . . ambitum:** note the hyperbaton.

8. **camporum ambitum:** in this sense of "circuit," "round," with no idea of motion, *ambitus* is Silver and Late Latin. Cf. T. L. L. 1, 1859, 10 ff. Ambrose follows Basil rather closely in this Section. Cf. Bas. 265 A (45 B).

Section 33.

1. **rumpuntur . . . horrea messibus:** cf. Verg. Georg. 1, 49: Illius immensae ruperunt horrea messes; Sidon. 1, 6: Frugibus rupta congestis horrea; Ambr. In Luc. 7, 122: frustra enim congregat opes, qui se his nescit usurum: sicut ille qui cum repleta horrea novis messibus rumperentur, exuberantium sibi fructum receptacula praeparabat, cui congregaret ignarus.

2. **congrego:** in this sense of "collect grain," etc., cited for the Old Version, Vulgate, and eccl. writers. Cf. T. L. L. IV 293, 75 ff.; K.-Schm. s. v.

3. **incrementa pretiorum aucupor:** speculators and profiteers played a very important rôle in the economic history of the Republic and the Empire, and their methods of cornering grain, oil, and other commodities to bring about a great advance in prices—especially in times of famine—were quite similar to those of today. In spite of imperial legislation and the measures taken by local magistrates to meet local conditions, their pernicious practices were never successfully checked. On the contrary, during the last two centuries of the Empire, partly because of the unsettled state of public affairs, and partly because of corrupt magistrates, they became more formidable than ever, and wrought untold misery on the lower classes. On profiteering under the Empire, cf. Rostoztzeff, Social and Economic History of the Roman Empire, 137-139, 323, and especially the notes on pp. 528-529, and 590-591. Typical examples are cited, and copious references are given to ancient sources and to modern works which treat of the subject. Cf. also, D. M. Robinson, A New Latin Economic Edict from Pisidian Antioch, in Trans. Amer. Phil. Assoc. 55 (1924), pp. 5-20. This Edict was issued about 93 A. D. by an imperial legate, Anstistius Rusticus, to check profiteering at Antioch, after the native authorities had been unable to cope with the situation. Robinson discusses the great importance of the inscription and takes up the whole question of profiteering and the regulation of prices.

4. **animas reservare:** in this sense of "preserve," "keep from perishing," *reservare* is rare but Class. Cf. Caes. Gall. 7, 89: Haeduis atque Arvernis reservatis.

5. **imitabor sanctum Joseph . . . voce magna:** taken over literally from Bas. 265 A (45 B): Μιμήσομαι τὸν Ἰωσὴφ τῷ τῆς φιλανθρωπίας κηρύγματι· φθέγξομαι φωνὴν μεγαλόψυχον. For the allusion, cf. Gen. 41, 56.

6. **humanitatis praedicatione:** if *praedicatio* is to be taken here in the sense of "preaching," it is Eccl. Latin.

7. **Venite . . . edite panes meos:** cf. Prov. 9, 5 (Old Version: Venite, edite de meis panibus. Cf. the Greek: Ἔλθατε,

φάγετε τῶν ἐμῶν ἄρτων. This quotation is not cited by the Benedictines or by Schenkl.

8. **expandite gremium:** the verb *expandere* is cited for Lucretius, and then for Silver and Late Latin.

9. **suscipite:** in this sense of *accipere,* Late Latin. Cf. K.-Schm. s. v.; B.-G. s. v. For a good example of this usage, cf. Hier. Epist. 72, 5: muniscula a te missa libenter suscepi.

10. **fecunditas divitis,** ff.: on the thought, cf. Sect. 2.

11. **totius orbis:** the use of *orbis* in this sense of "the world," without a following *terrae* or *terrarum,* is almost entirely Poetic and does not appear in prose before Vellius. Cf. K.-Schm. s. v. In a rapid reading of Ambrose I have noted 38 instances of the phrase *totus orbis* as against 23 instances of the common Class. expression *orbis terrarum,* and 2 instances of the rare but Class. phrase, *totus orbis terrarum.*

12. **nullus pauper:** in Cicero *nemo* is used regularly with persons instead of *nullus,* although the latter is also employed. Cf. K.-Schm. s. v.

13. **iniquitatis:** in the Old Version, Vulgate, and eccl. writers, *iniquitas,* which in Class. Latin is used in the general sense of "unfairness," etc., takes on the specific meaning of "sin." Kaulen, 54, states that *iniquitas,* taken strictly, is employed of "sin" considered objectively, while *peccatum* is used of "sin" from the subjective standpoint of man. Cf. 1 John 3, 4: peccatum est iniquitas; ibid. 5, 17: omnia iniquitas, peccatum est. But as Kaulen states, this distinction is not kept and we frequently find the two words used synonymously. On *peccatum,* cf. also, Teeuwen, 88, Anm. 2.

14. **pietatis:** used here in its Christian sense of "love and duty towards God."

15. **aedificare non novit:** on the use of the infin. with *novisse,* cf. Sect. 16, n. 3.

16. **nescit:** on *nescire* in this sense of "not to be acquainted with," cf. Sect. 29, n. 1. (Cf. Rönsch, 373).

17. **aeterna:** I take *aeterna* here as agreeing with *horrea* under-

stood, as Ambrose seems to refer to the eternal store-houses of merit in Heaven. For *horrea* in this mystical sense, cf. Ambr. Ioseph 13, 79: qui aperiens horrea sua spiritalis gratiae donet omnibus ubertatem. On the other hand, *aeterna* may also be taken simply as a neut. subst. referring to the things of God.

18. **non novit:** cf. n. 15 above.

19. **frumenta dividere:** the phrase is cited in T. L. L. VI 1421, 52 only for Livy. Cf. Liv. 4, 16, 2: quia frumentum Maelianum . . . plebi divisit. In Class. Latin, the pl. of *frumentum* is used mostly of standing grain. Cf. T. L. L. VI 1417, 56 ff.

20. **frumenta claudere:** the same phrase occurs in Sect. 32.

Section 34.

1. **dispensato:** on the use of this form of the imperative, cf. Sect. 2, n. 17. The verb *dispensare* is cited first for Plautus, then Cicero, and the whole Class. Period, but becomes especially common in eccl. writers. The use of the dat. with the verb is cited first for Colum. 3, 13, 7. Cf. T. L. L. VI 1402, 21 ff.

2. **pro sumptu . . . impendis:** in Class. Latin *in* or *ad* with the acc. is employed, the use of *pro* being confined to Silver and Late writers. Cf. Suet. Claud. 9: pro introitu novi sacerdotii coactus impendere. Cf. K.-Schm. s. v. *impendere.*

3. **aedificationis:** the word is mostly found in Cicero and then in Eccl. Latin. Cf. Goelzer (Jérôme) 235; T. L. L. s. v.

4. **gratiam refugis:** the use of the acc. of the thing after *refugere* is Class. but rare in Prose. Cf. K.-Schm. s. v.

5. **damna . . . exsolvis:** in this sense of *solvere, exsolvere* is mostly Poetic and Silver Latin.

Section 35.

1. **proventuum:** cf. Sect. 29, n. 9.

2. **dum . . . calculatur:** the use of *dum* as a causal particle is cited for Early and Class. Latin, but it becomes more frequent in Later writers. The mood is regularly the indic., but in Late Latin the subjunct. is also found. Cf. St.-Schm. 558; K.-Steg. II 2, 377.

3. **alimoniae:** the substantives *alimonia* and *alimonium* belong to the popular speech and are avoided by the great Class. writers, Cic., Caes., Sall., and Livy; *alimonia* is cited for Varr., Gell., Apul., and late writers in general; *alimonium* is found first in Varro and then in Tac., Suet., and Late Latin. The Class. word for both is *alimentum*. Cf. K.-Schm. s. v.; T. L. L. s. v.

4. **calculatur:** Late Latin. The verb seems to be more common in its active than in its deponent form. The only citations in the T. L. L. for deponent forms are Victor. Pasch. Chron. 1, p. 680, 12, and Eustath. Bas. Hex. 6, 5, p. 927 A. Add the present instance and Ambr. Off. 2, 14, 67: cottidianos numerare quaestus, calculari compendia.

5. **universorum:** the employment of *universi* in the sense of *omnes* is Late. Cf. K.-Schm. s. v.; Landgraf, in Archiv XII 470. The latter, in his discussion of the authorship of the Hegesippus, points out that Ambrose and the author of the work in question employ *universi* for *omnes* frequently.

6. **enormitate:** cited for Quint. Inst. 9, 4, 27; otherwise it is Late Latin. Cf. K.-Schm. s. v. *enormis*. For the thought here, cf. Sect. 34, n. 3.

7. **superfluat:** the verb is cited once for Cic. Brut. 316 [so K.-Schm., For., Harper, B.-G. But G. Friedrick (Teubner) and Jules Martha (Guillaume Budé) read *supra fluentes*, not *superfluentes;* and furthermore, the latter reading does not even appear as a variant in their respective apparatus critici] and once for Catull. 29, 7: et ille nunc superbus et superfluens; otherwise, it is found only in Silver and Late Latin.

8. **transfundatur:** in this literal sense of "pour into," "pour out," cited first for Colum. and Plin. In its trop. meaning of "transfer," however, it already occurs in Cic. (Merguet cites three instances).

9. **indigentibus:** the use of the dat. to express agency with the simple tenses of the verb, though found occasionally in Class. Prose, is common only in the poets and especially in the writers of Silver and Late Prose. Cf. St.-Schm. 375-376; K.-Steg. II 1, 324; Dräger 1, 427-431.

10. **partus terrarum:** I can find no other example of *partus* being used of the produce of the fields. It is used of plants, however, in Varro, Columella, and Pliny. Cf. Plin. Nat. 17, 13: ut absumptu partu arborum sequatur protinus conceptus.

11. **non quo . . . velit, sed aliis denegare:** the full expression here would be: sed quod vult aliis denegare, or sed ut velit. . . . The use of *non quo* to introduce a reason expressly to deny it is mostly confined in Class. Latin to Cicero. Cf. St.-Schm. 545; K.-Steg. II 2, 385.

SECTION 36.

1. Cf. the Scriptural quotation in Sect. 29.

2. **acquiesco ei, ut . . . dicantur:** in this sense of *adsentiri, acquiescere* is Late Latin. Cf. T. L. L. 1, 424, 17 ff. The employment with the verb of a clause introduced by *ut* (*ne*) is also Late, being cited first for Cyprian. Cf. T. L. L. 1, 424, 70.

3. **de bonis facitis:** the ordinary prep. used in Class. Latin with the abl. of material is *ex,* although *de* is found, especially in the poets. In Silver and Late Prose, however, *de* invades steadily the domain of *ex.* For an exhaustive treatment of the use of *de* in this sense with *facere* and other verbs, cf. K.-Steg. II 1, 18; Guillemin, 55-57.

4. **scriptum est:** cf. Sect. 8, n. 9.

5. Luke 16, 9. The Vulgate reading is the same.

6. Psalm CXI, 9. For *in aeternum,* the Vulgate has *in saeculum saeculi.* Basil quotes and develops this same text. Cf. Bas. 284 B (53 A).

7. **debitorem deum . . . constituas:** in this sense of *creare, facere, constituere* is found in Class. Latin, but is much more common in the Jurists, the Old Version, Vulgate, and eccl. writers. Cf. T. L. L. IV 414, 71 ff. For a similar thought, cf. Ps. Hil. Libell. 9: det pauperi, ut deum faeneratur, deum computet debitorem.

8. **quadam pietatis faeneratione:** on spiritual *faeneratio,* cf. Ambr. In Psalm. 36, 62: Sed faenerationem audivimus in Lege reprehensam, dicente Moyse: "Non faenerabis" (Deut. 23, 19).

Duplex est faeneratio: una pecuniae, altera gratiae . . . Est et pecunia faenoris, est et gratia, cuius Dominus usuras exigit; pecunia faenoris aes habet gratia fidem confert. . . . Cf. also Sect. 59 below.

9. **horrea iustitiae tuae:** on *horrea* in this mystical sense, cf. Sect. 33, n. 17. The phrase has a Scriptural ring. Cf. Iob 8, 6: Paccatum reddet habitaculum iustitiae tuae.

10. **ut sis panis . . . egentum:** cf. Eccli. 34, 25: Panis egentium vita pauperum est.

11. **oculus caecorum:** cf. Iob (Old Version) 29, 15: Oculus eram caecorum, a literal rendering of the Gk.: *ὀφθαλμὸς ἤμην τυφλῶν.* The Vulgate has: Oculus fui caeco.

12. **orbatorum infantium pater:** cf. Psalm 67, 6: patris orphanorum, et iudex viduarum. The Old Version reads: Qui est pater orphanorum, et iudex viduarum.

Section 37.

1. **tua te voce convenio:** in the sense of *adire, admonere, commovere* with the acc., *convenire* is Late. Cf. Paneg. 12, 11: quae (res publica) tali . . . te . . . voce convenit; Firm. Err. 28, 2: Sapientia nos divina voce convenit. Cf. T. L. L. IV 828, 58 ff.

2. Luke 12, 19. Cf. Sect. 29, n. 14.

3. **tibi . . . abundare:** this use of the dat. with *abundare* to signify the person for whom one has plenty in the way of assistance, etc., is Late, and cited especially for Ambrose. Cf. Stöcklein in Archiv VII 231-232. The present passage is cited.

4. **fecunditatem publicam:** the adj. *publicam* here seems to contain the idea: "You have enough for all and are bound to share with all."

5. **ostendo:** this use of the present for the future is characteristic of poetry and the vulgar language, though occasionally found in Class. Prose (e. g. in Cicero's Letters). Cf. K.-Steg. II 1, 119.

6. **melius . . . bene:** note that the pos. and compar. are used here without any apparent difference in force.

7. **frumenta custodias:** for this phrase the T. L. L. VI 1421, 43 cites only Pallad. 1, 19, 2. On the use of the pl. *frumenta,* cf. Sect. 33, n. 20.

8. **ut . . . non possint:** the clause is clearly final. On the use of *ut non* for *ne,* or *ut ne,* in final clauses, cf. Sect. 13, n. 6.

9. **fures:** cf. Matt. 6, 20: et ubi fures non effodiunt nec furantur.

10. **in corde pauperum:** the phrase *in corde* is obviously employed through the influence of the Scriptures where it is very common.

11. **curculio consumat:** cf. Matt. 6, 20: Ubi neque aerugo neque tinea demolitur.

12. **corrumpat vetustas:** for the same use of the phrase of grain, cf. Tac. Ann. 15, 18: Nero frumentum plebis vetustate corruptum in Tiberim iecit.

13. **apothecas:** the word is cited for Cic. Phil. 2, 67; ibid. Vat. 12; Hor. Sat. 2, 5, 7; Varro, Men. 114; Phaedr. 4, 5, 23; Plin. Epist. 2, 17, 13; Plin. Nat. (3 times); Colum. (once); Vitr. once; otherwise Late, being found chiefly in the Digests and the eccl. writers. The latter were undoubtedly influenced by its use in the Latin Versions of the Bible. Cf. T. L. L. s. v. The present instance is cited.

14. **inopum sinus:** cf. Sect. 32, n. 4.

15. Psalm 8, 3. The Vulgate has *lactentium* for *lactantium;* otherwise the same.

16. **istae:** for *hae* or *illae.* Cf. Sect. 4, n. 7.

17. **maneant in aeternum:** a common Scriptural phrase. Cf. Psalm CXI, 9, quoted under Sect. 36 above.

18. **ista:** for *haec* or *illa.* Cf. n. 16, above, and Sect. 4, n. 7.

19. **natum fuerit:** the use of *fueram, fuissem,* and *fuero* in place of *eram, essem,* and *ero,* in forming the compound tenses of the passive, is rather restricted in Class. Latin, being confined chiefly to the poets. Beginning with Livy, however, the usage becomes more frequent and in late writers is quite common. Cf. St.-Schm. 460.

20. **anno sequenti:** the phrase is cited in the T. L. L. II 116, 1-12, for Liv. 3, 31, 2 and Sen. Dial. 12, 4, 3. The common expression seems to be *annus insequens,* which occurs a number of times in Caesar and is employed fifty-two times in Livy as against once for the phrase above. Cf. Fügner, Lexicon Livianum (s. v. annus) 1180, 22; H. G. Müller, on Liv. 3, 31, 2.

For the thought in the Section so far, cf. Bas. 273 BC (49 AB). Ambrose in part paraphrases Basil.

21. **magis:** for *potius.* Cf. Sect. 15, n. 2.

22. **dispertireris:** the verb is found throughout the whole period of Latinity, but is frequent only in Cicero who used it 19 times. In Class. Latin the active form is ordinarily employed, and maintains itself in later writers, although the deponential use increases steadily. Cf. Neue-Wagener III 75, and T. L. L. V 1413, 45-47. For Ambr., the T. L. L. cites only Heges. 2, 1, 4: mille talenta . . . dispertienda arbitratus.

23. **qui contulerint revertuntur:** on the tense and mood of *contulerint,* cf. Sect. 1, n. 9.

24. **gratia liberalitatis:** for the same phrase, cf. Sect. 34.

25. Hosee 10, 12. This same text is quoted and developed by Basil, whom Ambrose simply paraphrases in the last part of this Section. Cf. Bas. 265 C (45 D).

26. **esto . . . sere:** on the indiscriminate use of the two forms of the imperative, cf. Sect. 2, n. 17.

27. **spiritalis agricola:** in this sense of "spiritual," *spiritalis* is Eccl. Latin. Cf. K.-Schm. s. v. For the same phrase, cf. Ambr. Epist. 34, 3: Apostolus . . . tamen intellegendum nobis reliquit, quasi bonus magister, et spiritalis agricola. . . . In the Fathers the *bonus agricola* is frequently employed as an example and model for the Christian in this life. Cf. e. g. Ambr. In Psalm. 36, 12.

28. **in corde viduarum:** cf. Iob. 29, 13 (Old Version): Et os viduae benedixit me—a literal rendering of the Gk.: στόμα δὲ χήρας με εὐλόγησεν. The Vulgate has: Et cor viduae consolatus sum.

29. **terra . . . fructus reddit:** in this sense of "produce," "return," as applied to crops, *reddere* is cited in For. as Poetic, Silver,

and Late Latin. Cf. Hor. Epod. 16, 43: Reddit ubi Cererem tellus inarata quotannis, and especially, Tib. 2, 6, 22: semina quae magno faenore reddat ager.

30. **remuneratio:** For. and Harper give only the following citations for the word: Cic. Off. 2, 69, Lael. 49, Inv. 66; Insc. Orell. 1090: Rat. S. R. = rationalis sacrarum remunerationum (from the time of Constantine; this inscription is not cited in Dessau nor in P. Wissowa, s. v. rationalis); ibid. 1140: sacrarum remunerationum per triennium comes (420 or 421 A. D.; cited in Dessau, 809). B.-G. add: Old Version, Rom. 15, 31: et remuneratio mea (cf. Vulgate: et obsequii mei oblatio). Add: Cic. Dom. 27 (cited by Merguet); Ambr. Off. 1, 12, 45, ibid. 2, 21, 107, Inst. Virg. 29, Exhort. Virg. 7, 44; 9, 59; 14, 93 (these are cited by Barry, 245); Cod. Theod. 7, 12, 2: sacrarum et privatarum remunerationum comitibus obsecundant (cited in P.-Wissowa s. v. comites 664); Ambr. Obit. Theod. 32; ibid. 38 (cited by Mannix). To these I add: Ambr. Nab. 8, 37; ibid. Iac. 1, 7, 31; ibid. In Psalm. 118, 17, 3; ibid.: Fug. Saec. 3, 14. The pl. occurs only in titles.

31. **multiplicatiora:** this compar. form is Late Latin, being cited in Neue-Wagener II, 234, only for Ambr. Off. 1, 31, 161. It is not noted in For. or Harper. B.-G. merely state that it occurs in Ambr., giving no specific citations.

Section 38.

1. **nescis quia . . . praevenit . . . excludit:** on the use of a clause introduced by *quia* in place of the acc. and infin., cf. Sect. 4, n. 1.

2. **terrae partum:** cf. Sect. 35, n. 10.

3. **partum praevenit dies mortis:** the use of an acc. object after *praevenire* is cited for Sall. Jug. 71, 5; otherwise for Livy and later writers. Cf. K.-Schm. s. v. For the thought, cf. Bas. 273 C (49 B): *σκόπει μή σε προλάβῃ ὁ κατὰ προθεσμίαν ἐπείγων.* Cf. also Suet. Caes. 44: talia agentem mors praevenit.

4. **dies mortis:** the phrase is cited first for Sen. Benef. 5, 17, 6. For further instances, cf. T. L. L. V 1059, 68-71. For parallel phrases, cf. e. g. Cic. Fat. 30: moriendi dies; ibid. Off. 3, 45: dies necis. Many others are cited in T. L. L. V 1059, 64 ff.

5. **incursum mortis:** in this transferred meaning, *incursus* is cited in For. as Poetic (Ovid) and Silver Latin. For the same phrase, cf. Ambr. Iac. 2, 11, 53: nullum sentiens mortis incursum; Iob. 1, 7, 25: et universa subito incursu mortis amitteret.

6. **adsistunt iam . . . reposcant animam tuam:** for a similar use of *adsistere,* cf. Lucr. 3, 959: et nec opinanti Mors ad caput adstitit.

7. **operum fructus tuorum:** cf. Psalm 103, 13: de fructu operum tuorum satiabitur terra.

8. **tempora . . . metaris:** cf. Bas. 273 C (49 B): Μακροὺς σεαυτῷ τοὺς χρόνους τῆς ζωῆς ἐπήξας: Ambrose uses the pl. *tempora* perhaps under the influence of the Gk.

9. **metaris:** the only other instance I can find of *metari* being used of time is Rut. Nam. 1, 345: Litorea noctis requiem metamur arena (cited only by Quicherat). The date given in the T. L. L. for the De Reditu of Rutilius is 416 A. D.

10. Luke 12, 20.

11. **bene ait:** cf. Sect. 27, n. 8.

12. **avaro nox . . . dies iusto:** for the thought here, cf. Ambr. In Psalm. 36, 62: Audis quid dicat Scriptura: "Tota die miseretur et faenerat" (Psalm 36, 26 Old Version). Iustus per diem faenerat, avarus in nocte; gratia enim lucis est, avaritia autem usura tenebrarum est. Cf. also, Ambr. In Psalm. 118, 7, 33: Si enim lucent lumine. Dies est quibus adest Christus: nox est quibus se denegat.

13. Luke 23, 43. The Vulgate has *amen* only once, otherwise the same.

14. Eccli. 27, 11. The Vulgate reads: Nam stultus sicut luna mutatur.

15. Matth. 13, 43. This is the Old Version reading, except that the latter has *tunc iusti* instead of *iusti autem.* The Vulgate has: Tunc iusti fulgebunt sicut sol in regno Patris eorum.

16. **arguitur . . . qui . . . locarit:** on the tense and mood of *locarit,* cf. Sect. 1, n. 9. For the thought, cf. Ambr. Abra. 2, 7, 41: Ergo non habitatores, sed accolae sumus terrae huius. Accola

enim temporalis diversorii spem gerit; habitator autem omnem atque usum suae illic substantiae locare videtur ubi habitandum putaverit. Itaque qui est terrae accola, habitator caeli est; qui autem habitator terrae, possessor est mortis. Cf. also, Ambr. Fug. Saec. 9, 58.

17. **manducando:** cf. Sect. 15, n. 3.

18. **et ideo:** as a conclusive particle connecting *coordinate* sentences, cited for Varro Rust. 1, 59, 1; Cels. Praef. p. 4, 2; Colum. 1, 3, 5 etc., and more frequently in Fronto and later writers. Cf. K.-Steg. II 2, 146.

19. **tempus ei mortis urgetur:** for the phrase, cf. Cic. Tusc. 1, 103: Cum enim de immortalitate animorum disputavisset, et iam moriendi tempus urgeret. I take *ei* as the dat. of agent. Cf. Sect. 35, n. 9.

20. **secundum quod:** cited for the eccl. writers, especially Jerome and Cyprian. Cf. Hartel's index to Cyprian, vol. III, 3, 452; St.-Schm. 543.

21. **ipsis qui:** for *eis qui*. The use of *ipse* for *is* is cited occasionally for Silver writers, but becomes common only in Late Latin. Cf. Meader 184 ff.; St.-Schm. 621. Cf. also, Sect. 4, n. 7.

22. **gulae serviunt:** for the thought, cf. Hor. Sat. 2, 7, 111: Nil servile gulae parens habet?

23. Is. 22, 13. The Vulgate has *comedamus* for *manducemus*, otherwise the same.

24. **corporalia:** the adj. *corporalis* is cited first for Seneca; then for Pseud. Quint., Suet. Frg. (p. 272), and later writers. It is frequent in the Jurists and, especially, in Eccl. Latin. Cf. T. L. L. s. v.; K.-Schm. s. v.

25. **cui servet ignorat:** cf. Luke 12, 20 (quoted below).

Section 39.

1. **et ideo:** cf. Sect. 38, n. 18.

2. Luke 12, 20. Cf. Sect. 29.

3. **trutinas:** the word is rare. It is cited first for Pers. 3, 82, who uses it as a deponent. Neue-Wagener III, 96 cite active forms

only for Jerome and Symmachus (Hier. Epist. 40, 2; 125, 16; Symm. Epist. 2, 25; 3, 74; 9, 7). To their list of instances for the passive use of the verb, add also Ambr. Epist. 2, 14: qua singulorum facta trutinantur.

4. **ponderas:** in this literal sense of "weigh" (material objects, etc.), the verb is rare. For. cites only these instances: Plaut. Amph. 313; Prop. 2, *16,* 12; Scrib. Larg. 106; Plin. Nat. 18, 66. N. B. In citing Prop. I have followed the arrangement of the elegies as found in Postgate's Corpus and in the Oxford Text. For., Quicherat, and Harper cite the passage 2, *13,* 12.

5. **pupillorum patrem:** cf. Sect. 36, n. 12.

6. **innumeras:** almost entirely Poetic, and not found in Prose before Pliny the Elder. Cf. K.-Schm. s. v.

7. **innumeras stateras . . . obsignatas:** perhaps we should read here, as Schenkl suggests: innumeros . . . obsignatos. In its present context, *stateras* is evidently to be taken as the acc. pl. of *statera;* but the latter is not cited in the lexica in the meaning of "coin" nor is it so used anywhere else in Ambrose. On the other hand the word *stater* is employed by Ambrose a number of times in this sense (as in the Vulgate and Jerome). Hence it is probable that the scribe mistook the acc. pl. (*stateras,* as in Gk.) of this comparatively rare word, *stater,* for the acc. pl. of the far more common subst. *statera,* and accordingly gave the adj. and part. a fem. agreement.

8. **sacculo:** in this sense of purse, cited first for Catull. 13, 8; in prose, not before Seneca and Pliny.

9. **pecunia . . . relinquitur:** for the thought, cf. Sect. 27, n. 6.

10. **iudicem meriti:** antonomasia for God.

Section 40.

1. **fortasse dicas:** for the subjunct. with *fortasse,* cf. Sect. 25, n. 5.

2. **maledicti:** Late Latin for *exsecrabiles.* Cf. K.-Schm. s. v. *maledicere.*

3. Matt. 5, 3. Note that Ambrose omits *spiritu* after *pauperes.*

4. Prov. 11, 26. The Old Version reads: captans annonam, maledictus in plebe est; the Gk.: ὁ συνέχων σίτον, ὑπολίποιτο αὐτὸν τοῖς ἔθνεσιν. The Vulgate: qui abscondit frumenta maledicetur in populis.

5. **non requiras:** this use of *non* instead of *ne* in a prohibition is found once in Cic. Att. 11, 9, 3, but becomes more common in the poets and in Silver Prose. The construction, however, belongs properly to the vulgar speech and becomes really frequent only in Late Latin. Cf. St.-Schm. 478. For the thought here, cf. Ambr. Tob. 16, 54: non discutatis quid mereantur inimici, sed quid vos facere oporteat. Cf.: "The quality of mercy is not strained."

6. **necessitatibus subvenire:** for the same phrase, cf. Tac. Germ. 15: etiam necessitatibus subvenit.

7. Psalm. 40, 2.

8. **compatitur:** Late Latin. The word is thus defined in Tert. Adv. Prax. 29: Quid est enim compati quam cum alio pati? Cf. T. L. L. s. v.

9. **advertit . . . esse:** the acc. and infin. after *advertere* is cited first for Liv. 44, 46, 4; then for Plin., Apul., and later writers. Cf. T. L. L. 1, 863, 49-69. The verb *advertere* belongs for the most part to Silver and late Latin. Cf. K.-Schm. s. v.

10. **consortem naturae:** cf. Sect. 2, n. 5.

11. **cognoscit quod . . . fecit:** on the use of a *quod*-clause for the acc. and infin., cf. Sect. 4, n. 1.

12. **scit quod sanctificet:** cf. n. 11 above. The verb *sanctificare* is Eccl. Latin. Cf. Rönsch 178; Kaulen 221. For the thought, cf. Eccli. 32, 11: In omni dato hilarem fac vultum tuum, et in exultatione sanctifica decimas tuas.

13. **si . . . portionem:** for a fuller development of the thought, cf. Bas. 273 C (49 B).

14. **portionem:** except in the phrase *pro portione,* the word is Silver and Late Latin. Cf. K.-Schm. s. v.

15. **cum . . . benefacias:** cf. Sect. 1, n. 9. This absolute use of *benefacere* is cited for Plaut., Ter., Val. Max., Sen. (especially), and then for Late writers. Cf. T. L. L. II 1875, 40 ff.

16. **differas:** it is so employed absolutely or with omitted object even in Cicero, but the usage becomes far more common in Silver and Late Latin. Cf. T. L. L. V 1071, 22 ff. For the thought, cf. Bas. 273 D (49 C).

17. Prov. 3, 28. The complete verse reads: Ne dicas amico tuo: Vade, et revertere, cras dabo tibi; cum statim possis dare.

18. **ne largiendi amittas copiam:** This use of *copia,* in the sense of *potestas,* as the object of a verb and governing a gerund, is mostly confined to Silver and Late Latin. The phrase *amittere copiam* + ger. is cited in the T. L. L. IV 910, 39-4 only for Amm. 17, 13, 2: amitterent copiam nostra vexandi; ibid. 31, 13, 15: populandi amitterent copiam.

19. **magis:** for *potius.* Cf. Sect. 15, n. 2.

20. **ante mortem praecurrere . . . fraudentur:** for the thought here, cf. Bas. 273 C D (49 B C).

Section 41.

1. **utinam non:** the only instance cited in Class. Latin for *non,* instead of *ne,* with *utinam* is Cic. Att. 11, 9, 3. In the poets and in Silver and Late Prose, however, *non* is frequently employed and, finally, is used indifferently for *ne.* Cf. St.-Schm. 479, K.-Steg II, 1, 192.

2. **adproperes rapinam:** this trans. use of *adproperare* is rare, the T. L. L. giving only the following instances: Liv. 4, 9, 13; 26, 15, 10; 27, 25, 9; Tac. Ann. 16, 14; Heges. 5, 22, 1 lin. 45 Web.; Sil. 6, 206.

3. **concupieris:** on the mood and tense here, cf. Sect. 1, n. 9.

4. **extorqueas:** for a similar use of the verb, cf. Cic. Prov. Cons. 3, 5: nihil ulla vi a miseris extorquere potuit.

5. **excusatum:** the use of *excusatus* as an adj. (here used substantively) is cited as Silver and Late Latin. Ambrose probably alludes here to the flagrant encroachments of the rich on the poor, even when the latter were nominally protected by law.

6. **patienter feras:** the phrase is cited first for Cic. Phil. XI 7: Quae tulisse illum fortiter et patienter ferunt.

7. **quodam profluvio vanitatis:** the word *profluvium* is cited for Lucr. and for Silver Prose, but only in its literal sense of "an issue," or "flow of blood," etc. Ambrose greatly extends its meaning, using it especially in a transferred sense. Cf. Epist. 15, 10: profluvio lacrymarum; Job. 3 (4) 6, 18: quodam saeculi profluvio; Fug. Saec. 9, 53: nisi in his profluvium libidinis redundasset; In Psalm. 118, 16, 37: Et inveteratae passionis letale profluvium; In Psalm. 35, 18: sonitu quodam atque profluvio redundantiae spiritalis.

8. 3 Kings 21, 7. The Vulgate reads: ego dabo tibi; the Gk.: *ἐγὼ δώσω σοι.*

9. **mensuram . . . iustitiae:** this transferred use of *mensura* is restricted to Silver and Late Latin. Cf. Plin. Epist. 10, 12, 2: beneficii mensuram intelligere; Vulg. Rom. 12, 3: . . . Deus divisit mensuram fidei; Ambr. (who is fond of the word) Iac. 2, 5, 21: hoc enim est iustitiae tenere mensuram; ibid. 2, 2, 5: eadem foveat prolem mensura pietatis; Patr. 3, 13: mensuram omnem paternae impietatis implentes.

10. **ut . . . non eripias:** on the use of *ut non* for *ne,* cf. Sect. 13, n. 6.

Section 42.

1. **avaritia . . . vanum profluvium:** Ambrose sharply attacks the vice of avarice throughout his works. Cf. especially Off. 2, 26, 129-132 where he gives a detailed account of the antiquity of the vice—citing several instances from the Old Testament—and of its pernicious effects upon mankind. He concludes: Ferialis igitur avaritia, illecebrosa pecunia, quae habentes contaminat, non habentes non iuvat.

2. **haec . . . non una:** for the same thought regarding the types of Achab and Naboth, cf. Sect. 1.

3. 3 Kings 21, 7. The Vulgate reads: Surge, et comede panem, et aequo animo esto; the Greek: *ἀνάστηθι φάγε ἄρτον καὶ σαυτοῦ γενοῦ.* The quotations in the De Nabuthae from 3 Kings 21 are in many cases our only sources for the Old Version and are cited as the Old Version reading in Sabatier. Ambrose on the whole follows the Greek rather closely. The Vulgate rendering is considerably different.

4. 3 Kings 21, 8-10. Cf. the preceding note.

Section 44.

1. **evidenter:** cited first for Liv. 6, 26, 7; then for Val. Max., Quint., Cels., Inst. Just., Scrib., Amm., Oros. Cf. Neue-Wagener II, 713; K.-Schm. s. v.

2. **expressa . . . consuetudo:** cf. Cic. Rab. Post. 4: cum magnitudine animi tum liberalitate vitam patris et consuetudinem expresserat.

3. **contristantur:** the word appears in Class. Prose only in Caelius (Cic. Epist. 8, 9, 5); and in Silver Prose, only in Plin., Colum., Sen., and Rut. Lup. It is especially common in Eccl. Latin, being used, e. g., more than 70 times in the Vulgate. Cf. K.-Schm. s. v.; T. L. L. s. v.

4. **constristantur, si . . . rapiant:** on the type of condition, cf. Sect. 1, n. 9.

5. **renuntiant cibo:** in this sense of "renounce" with the dat. of the thing, *renuntiare* is Silver and especially Late Latin. It is most common among the eccl. writers in this meaning. Cf. K.-Schm. s. v.; Rönsch, 379.

6. **ieiunant:** Late Latin. Cf. Sect. 16, n. 1.

7. **crimen admittant:** this use of *crimen* in the sense of *scelus* or *facinus,* though occurring in Cicero, is mostly confined to Silver and Late Latin. Cf. T. L. L. IV 1193, 51 ff. The phrase *crimen admittere* seems to be cited first for Sen. Benef. 1, 10, 4: cave tamquam maximum crimen ne admittas. For further instances, cf. T. L. L. 1, 753, 19-22.

8. **convenientes ad ecclesiam:** for the phrase, cf. Cod. Theod. 16, 5, 10 (383 A. D.): ad nullam ecclesiam . . . haereticae superstitionis turba conveniat.

9. **adsiduos:** for the use of the word in connection with religion, as here, cf. Liv. 1, 20, 3: ut adsiduae templi antistites essent; Apul. Met. 11, 26: eram cultor denique adsiduus; Vulg. Iac.: multum enim valet deprecatio iusti assidua.

10. **impetrare mereantur:** the use of a complementary infin.

with *mereri* is cited first for Ovid, and then for the writers of Silver Prose. Cf. K.-Steg. II, 1, 675.

11. Is. 58, 5-9. Ambrose follows the Greek closely. The reading of the Old Version (Sabatier takes it from the Works of St. Jerome), and that of the Vulgate, are considerably different. Cf. Sabatier II 2, 619-620. Cf. also Ambr. Hel. 10, 34, where most of this same passage from Isaias is quoted (with a few slight variations).

SECTION 45.

1. **ieiunas:** cf. Sect. 16, n. 1.

2. **convivii tui sumptus:** cf. Cic. Tusc. 5, 97: sumptus epularum.

3. **egenis:** cited for Liv. 9, 6, 4, Colum., Sen. Nat. 7, 21, Tac.; otherwise Poetic and Late Latin. The common Class. word is *egens*. Cf. K.-Schm. s. v.

4. **spolium de egentibus adipiscor:** in Class. and Silver Latin, *adipisci* is followed by the abl. alone, or the abl. with *ex* or *ab*. The use of *de* is Late and is cited in the T. L. L. 1, 692, 25 only for Amm. 14, 6, 8.

5. **quid tibi vis:** the expression is especially common in Plautus and Terence and is found also in Cicero and Livy, but is cited as rare for later writers.

6. **signaculo:** Late Latin. It is used by Tert., Hier., Rufin., in the sense of a "mark" or "sign"; by Tert., with *corporis* to signify "circumcision"; by Apul. and the Jurists, in the sense of "seal" as here.

7. **conscriptione:** cited for Cic. Cluent. 191, and Vitr. (3 times); otherwise for Late Latin. It is used here (as often in the Old Version; cf. Scripture quotation below) in the sense of "contract," "obligation" = the Gk. *συγγραφή*. Cf. T. L. L. s. v. No citations are given for Ambrose.

8. **vinculo iuris:** for similar phrases, cf. Lucan. 5, 288: Nec fas, nec vincula iuris, Hoc audere vetant; Amb. In Psalm. 118, 14, 24: qui Legis vinculo tenerentur. Ambrose probably alludes here to the practice of pushing debtors to the full extent of the law

in the effort to collect debts or the interest on the same. The heavy though legal rate was 12½%. So rapacious had money lenders become at this period, that particularly severe laws had to be passed to arrest the evil results of usury. Cf. Cod. Theod. 2, 33, 2 (386 Oct. 25): IMPP. VALENTIN. THEOD. ET ARCAD. AAA. CYNEGIO P. P. Quicumque ultra centesimam iure permissam aliquid sub occasione necessitatis eruerit, quadrupli poenae obligatione constrictus sine cessatione, sine requie protinus ablata redhibebit. Hi vero, qui antea pari furore grassati uspiam detegentur, in duplum extorta restituant. DAT. VIII KAL. NOVEMB. CONSTANT. P. HONOR NB. P. ET EVODIO V. C. CONSS. Cf. also Rauschen, 237-238.

9. Is. 58, 6. Cf. Sect. 44.

10. **tabulas offers:** the Class. expression is *tabulas proferre.* Cf. Merguet 3, 793 where numerous instances are cited from Cicero's Orations.

11. **recito . . . legem:** a technical phrase. Cf. Cic. Verr. 2, 127: iubet iste sibi legem recitari; for further instances, cf. Merguet III, 33. The expression *dei legem* is Scriptural. Cf Eccli. 83, 3: Homo sensatus credit legi Dei.

12. **atramento . . . spiritu dei:** cf. 2 Cor. 3, 3: et scripta non atramento, sed spiritu dei vivi.

13. **oracula prophetarum:** Ambrose is very fond of using *oraculum*—frequently with the epithet *caeleste*—of the utterances of Scripture. The Benedictine Editors, in discussing the passage in Ambr. Fug. Saec. 4, 20: In hymnus vel oraculis a plerisque . . . Bathuel sapientia dicitur, show that in this Ambrose imitates Philo. Their note is worth quoting: Hoc petitum est ex. lib. Phil. "De Profugis" ubi sic habes, *σοφίας δὲ ὄνομα βαθουὴλ ἐν χρησμοῖς ᾄδεται.* Idem infra eodem libro: *Ὃν Ισαὰκ ὠνόμασαν οἱ χρησμόι.* Ex quibus patet sacras Scripturas ab Ambrosio Philonis imitatione dictas oracula. Cf. Philo (553, 30), and Origen, In Gen. XII, 117 M. Cf. also Sect. 72, n. 18.

14. **testimonia falsa componis, ego testimonium . . . poteris:** for the thought, cf. Ambr. Epist. 2, 9-10: Sive a pluribus videatur, sive sine arbitro sit, abundat enim sibi locuples testis conscientia. Fugiat etiam mala opprobria etiamsi se credat non posse convinci.

Nam etsi clausus parietibus sit, et opertus tenebris, sine teste, sine conscio, habet tamen facti arbitrum, quem nihil fallat, ad quem facta clamant omnia . . . Se ipsum unusquisque et animum suum severum iudicem sui, ultorem sceleris, et vindicem criminis habet. For the phrase, cf. Cic. Att. 15, 15, 1: ego testimonium composui.

15. **in die . . . hominum:** cf. Rom. 2, 16: In die cum iudicabit Deus occulta hominum.

16. **revelabit:** in its literal sense of "uncover," Poetic and Silver Latin; in its trop. sense of "reveal," "disclose," as here, it is Late, being cited first in this meaning for Apuleius. Cf. B-G. s. v. It is a favorite word in the Vulgate. Cf. 2 Thess. 2, 8: Et tunc revelabitur ille iniquus. . . .

17. Luke 12, 18. Cf. Sect. 29.

18. **magis:** for *potius*. Cf. Sect. 15, n. 2.

19. **Dominus dicit: sine . . . prodesse:** this thought is developed by Basil, who in addition to the passage from Is. 58, 7, quotes Prov. 3, 27, and Prov. 3, 3 to give more weight to his argument. Cf. Bas. 264 A (44 C).

20. **pauperibus deputari:** on the use of the dat. with *deputari*, cf. Sect. 18, n. 7.

21. **egenis:** cf. n. 3 above.

22. Luke 12, 18. Cf. Sect. 29.

23. Is. 58, 7. Cf. n. 19 above.

24. Is. 58, 7. Cf. Sect. 44 where this same text is quoted. Note that Ambrose changes the *imper.* of the Scripture to an *ut*-subst. clause after *dicit*.

25. **Deus te exaudiat:** cf. Is. 58, 9 (quoted in Sect. 44).

26. **adquiescatur arbitrio:** in this sense of "obey," "agree to," *adquiescere* is cited for Bell. Afr. 10, 4, Sen. Epist. 24, 1, Suet. Tib. 31, ibid. Vit. 14; otherwise it is Late in this meaning, and found especially in the Jurists and eccl. writers. Cf. T. L. L. 1, 424. Passive forms are late and rare. The T. L. L. 1, 422, 56-58 cites only these instances: Solin. 53, 16; Macr. Sat. 6, 3, 9; Heges. 1, 30, 4; Aug. Epist. 130, 10; Leo M. Serm. 36, 4.

27. **scaena componitur:** for this use of *scaena* in the sense of a "pretext," "fabrication," "stage-effect," cf. Tac. Ann. 14, 7: scaenam ultro criminis parat (Ramsay translates: "(Nero) had the face to get up a stage-scene on which to found an accusation against her," Furneaux, "making up a stage effect to sustain a charge." Cf. Furneaux's note on the passage); also Ambr. Apol. Dav. 1, 1, 2: Uri nomen marito, cui mandatis regiis composita scaena est necis.

28. **dei aestimatur iniuria:** the phrase has a distinctly legal sound. Cf. Ulp. Dig. 2, 12, 2: ut aspectu atrox iniuria aestimetur, and for further instances of *aestimare* used in this sense with *iniuria, culpa,* etc., cf. T. L. L. 1, 1102, 43-53.

29. **petitio:** in this sense of "petition," "demand," Silver and Late Latin. Cf. K.-Schm. s. v.

30. **aestimatur . . . si . . . refutetur:** on the type of condition, cf. Sect. 1, n. 9.

SECTION 46.

1. 3 Kings 21, 10. Cf. Sect. 43 (end). Note that in repeating the quotation, Ambrose changes the position of the word *deum* for rhetorical effect.

2. **videlicet:** in Late Latin, this particle comes to be used more frequently than *scilicet,* the more common of the two in the Class. Period. Cf. Goelzer (Jérôme) 553; K.-Schm. s. v.

3. **aequalis persona:** for the same expression, cf. Sidon. Epist. 2, 8, 1: cui debuit persona minor obsequium, maior, officium, aequalis, affectum.

4. **maledicti:** in this sense of "curse," "the calling down of God's anger or punishment upon a person," Eccl. Latin. Cf. Kaulen 24.

5. **sermonis:** in the sense of "word," Late Latin. Cf. K.-Schm. s. v.

6. **benedictio pro maledicto:** the subst. *benedictio* is Late, being cited first for Tertullian. Ambrose uses *maledictum* here in exactly the same sense as *maledictio,* the contrary of *benedictio* ordinarily employed. Cf. Vulg. Iac. 2, 10: Ex ipso ore procedit

benedictio et maledictio, and for further instances, T. L. L. II s. v. (*maledictum* does not appear among the opposites cited). Note that *benedixit* in the Scriptural quotation is apparently used for *maledixit* by antiphrasis. Cf. also, Iob. 1, 5: Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis; ibid. 2, 9: Benedic Deo et morere. For a full discussion of this use of *benedicere,* cf J. Knabenbauer, Comment. in Librum Iob., pp. 40-41; Driver and Gray (in Internat. Crit. Comment.) Iob., vol. II, pp. 4-6.

7. **duo testes iniquitatis:** cf. 3 Kings 21, 10 (Old Version): duos viros filios iniquitatis ex diverso eius (quoted in Sect. 43 above).

8. **duabus testibus:** on the use of the dat. of agent, cf. Sect. 35, n. 9.

9. **Susanna:** for the allusion, cf. Dan. 13, 34 ff.

10. **duo testis synagoga invenit:** cf. Matt. 26, 60; *synagoga* is Late Latin.

11. **adversus Christum falsa iactarent:** cf. Mark 14, 56: Multi enim testimonium falsum dicebant adversus eum.

12. **duabus testibus . . . occiditur:** cf. n. 8 above.

13. 3 Kings 21, 13. Ambrose is our only source for the Old Version here. The Greek reads: *καὶ ἐξήγαγον αὐτὸν ἔξω τῆς πόλεως καὶ ἐλιθοβόλησαν αὐτὸν λίθοις, καὶ ἀπέθανεν.* The Vulgate has: Quam ob rem eduxerunt eum extra civitatem, et lapidibus interfecerunt.

14. **pauperi . . . invidet sepulturam:** this use of *invidere* with the acc. and dat. in the sense of "begrudge something to a person," etc., is cited for Verg., Hor., and Ovid, but in Prose, only for Livy (44, 30, 4), and later writers. Cf. K.-Schm. s. v.

Section 47.

1. 3 Kings 21, 16: Ambrose (our only source for the Old Version here) follows the Greek closely. The Vulgate reading is considerably different.

2. **irascuntur divites:** for the thought, cf. Sect. 45 (end).

3. **calumniantur . . . si non optineant:** on the type of condition, cf. Sect. 1, n. 9.

4. **cum . . . nocuerint . . . simulant:** on the mood and tense of nocuerint, cf. Sect. 1, n. 9.

5. **tristis . . . maesti:** for a similar juxtaposition of these adjectives, cf. Plaut. Bacch. 668: Quid vos maestos tam tristesque esse conspicor? On the use of *maestus,* cf. Sect. 17, n. 9.

6. **iniquitate potiuntur:** on the criminal tactics adopted by the rich to secure the property of the small landowner, cf. Sect. 12, n. 19.

Section 48.

1. **divina iustitia:** antonomasia for "God." The phrase is cited first for Tertullian. Cf. Tert. Anim. 33; ibid. Spect. 23, etc. Cf. T. L. L. V 1621, 27.

2. 3 Kings 21, 19. This Old Version reading follows the Greek closely. The Vulgate here is considerably different.

3. **mortis acerbitatem:** for the same phrase, cf. Cic. Sest. 83: acerbitate mortis; Ambr. Iac. 1, 6, 25: Et filius mortis acerbitatem sentire non potuit.

4. **horrore:** on this use of *horror,* cf. Sect. 25, n. 1.

5. **et ideo:** cf. Sect. 38, n. 18.

6. **suae iniquitatis aerumnam:** on the use of *aerumna,* cf. Sect. 16, n. 9.

7. **nec:** used here in the sense of *ne . . . quidem.* Cf. Sect. 17, n. 3.

8. **cruore perfusum cadaver:** the phrase *perfundere cruore* (*sanguine*) is found first in the poets and then, chiefly through their influence, in Livy and later prose writers. Cf. Verg. Aen. XI 88: Ducunt et Rutulo perfusos sanguine currus; Ov. Met. 2, 607: Candida puniceo perfudit membra cruore; Liv. 25, 16, 19: perfusi hostium cruore. For further instances, cf. T. L. L. IV 1242, 73-76. Cf. also Sect. 20, n. 13, on the phrase *fuso cruore.*

9. **in specie funeris:** in this sense of "death," *funus* is mostly Poetic. Cf. Verg. Aen. 6, 429: abstulit atra dies et funere mersit acerbo.

Section 49.

1. **meretrices laverunt in sanguine eius:** cf. 3 Kings 22, 38 in the Greek Version: *καὶ αἱ πόρναι ἐλούσαντο ἐν τῷ αἵματι.* Sabatier gives no reading from the Old Version for 3 Kings 22, 38, although the present passage could have been taken. That such a reading must have existed in the Old Version for 3 Kings 22, 38, is shown by the Old Version rendering which we possess for 3 Kings 21, 19: et meretrices lavabuntur in sanguine tuo (a literal translation of the Greek). Cf. Sect. 48. The Vulgate makes no mention of prostitutes washing in the blood of Achab.

2. **nisi forte ut . . . proderetur:** this use of *nisi ut* in the sense of "except that. . . ." is confined to Silver and Late Latin. Cf. Sect. 20, n. 17.

3. **meretricia . . . perfidia:** note the hyperbaton. As an adj., *meretricius* is cited in the lexica, only for Plaut., Ter., Cic., and Ovid; as a neut. subst., only for Plaut. and Suet. For the thought here, cf. Ambr. Epist. 2, 12: omnis perfidia, omnis fallacia meretrix, non illa sola quae corpus prostituit suum.

4. **cruenta luxuries:** the adj. *cruentus* in its transferred meaning of "cruel" as applied to things, is mostly Poetic, Silver, and Late; as applied to men, almost entirely Poetic and Late. Cf. T. L. L. IV 1239-1240. For a similar phrase, cf. Sil. 14, 101: iuvenemque cruento Flagrantem luxu.

5. **holus desideraret:** cf. 3 Kings 21, 2: et erit mihi in hortum holerum (quoted in Sect. 6 above).

6. **cruentus:** cf. n. 4.

7. **hominem occideret:** a technical phrase for "commit murder." Cf. Hor. Epist. 1, 16, 48: non hominem occidi. Cf. K.-Schm. s. v. *homo* (end).

8. **poena consumit:** for the phrase, cf. Cod. Theod. 9, 42, 2 (a. 356): si quem forte gladius ultor adflixerit aliave quaelibet vitam adimens poena consumerit.

9. **Iezabel ipsam comederunt canes et volucres caeli:** cf. 4 Kings 9, 36: In agro Jezrahel comedent canes carnes Jezabel. Nothing is said of birds in this passage. But cf. 3 Kings 21, 24

where it is prophesied of Achab: si autem mortuus fuerit in agro; comedent eum volucres caeli.

10. **ostenderetur quod . . . fiat:** on the use of a *quod*-clause for the acc. and infin., cf. Sect. 4, n. 1.

11. **spiritalis nequitiae:** on *spiritalis,* cf. Sect. 37, n. 27. For the same phrase, cf. Ambr. Patr. 4, 17: etenim spiritales nequitiae, quae ante cervicem nostram iugo solebant captivitatis inflectere. . . .

12. **fugeris . . . flagitium:** for a parallel phrase, cf. Hor. Epist. 1, 1, 41: Virtus est vitium fugere.

13. **noli esse Achab:** cf. Sect. 1, where Achab is taken as the type of the covetous rich man.

14. **non . . . cohabitet:** on the use of *non* for *ne* in a prohibition, cf. Sect. 40, n. 5. For *cohabitare,* cf. Sect. 12, n. 3.

15. **Iezabel illa feralis avaritia:** cf. Sect. 41: non audias illam Iezabel, quae est avaritia . . . ; Jezabel is taken as a type of avarice for all time. Cf. also Ambr. Exhort. Virg. 5, 30: nec veniat in vobis Jezabel, vanum illud et saeculare profluvium; hoc enim significatur vocabulo, vana et vacua redundantia.

16. **feralis avaritia:** the adj. *feralis* in this general sense of "deadly," "mortal," etc., is Poetic and Late Latin. Cf. Landgraf-Weyman, Die Epitome des Julius Exuperantius, Archiv XII 574; K.-Schm. s. v.; T. L. L. VI 486.

17. **cruenta:** on this adj., cf. n. 4 above. Note that it is used as a subst. here.

18. **cupiditates . . . revocet:** for the phrase, cf. Cic. Nat. Deor. 1, 28: qui cupiditatem . . . ad deum revocet; Liv. 2, 45, 7: sed retro revocanda . . . cupiditas est.

19. **desiderata:** the use of *desideratus* as an adj. is cited for Catull. 31, 10, then for Quint., Plin., and late writers. Cf. T. L. L. V 709, 72 ff.

20. **quae te faciat nudum, cum dives fueris:** for the thought here on the insatiable nature of avarice, cf. the fiery passage in Ambr. Cain et Ab. 1, 5, 21: Nam quid de avaritia dicam, insatiabili pecuniae cupiditate et quadam aeris libidine, quae quo plura

abstulerit eo magis inopem esse se credit? Omnibus invida, sibi vilis, in summis divitiis inops affectu extenuat quod censu abundat. Nullus rapiendi modus, ubi nulla mensura cupiendi. Sic inflammat animum sic igne suo pascit animum, ut hoc solo distet quod illa formarum adultera sit, ista terrarum . . . Sed haec aegritudo est animae non sanitas.

Section 50.

1. **Pauperiorem . . . possidetur:** for the thought, cf. Sections 9-11 and the last part of Section 49. The compar. seems to be used here for the pos., although its use may be justified on the ground that it gives greater emphasis to the thought.

2. **abundans:** the absolute use of *abundans,* though cited for Cic., Lucr., Val., Max., and Quint., becomes frequent only in the eccl. writers. For an exhaustive treatment of this use of *abundans,* cf. Stöcklein in Archiv VII 211-212. The present passage is cited.

3. **non capit mundus cupiditates:** for the thought, cf. Sect. 2: terra quae viventis non cepit affectum, and the note on the same. This use of *capere* in the sense of "contain" is found in Cic., but becomes common only in Silver and Late Latin. Cf. T. L. L. III 330-331; K.-Schm. s. v. For a parallel use of the verb in this sense, cf. Cic. Phil. 2, 114: illi eam gloriam consecuti sunt, quae vix caelo capi posse videatur.

4. Prov. 17, 6 (Old Version). The Vulgate does not have this verse but it is found in the Septuagint as a further reading for Prov. 17, 6. It runs: *τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, (τοῦ δὲ ἀπίστου οὐδὲ ὁβολος).* Ambrose quotes this verse a number of times in his works and in several places develops it at length. Cf. especially: Epist. 63, 86 ff.; Abr. 2, 7, 37-38; ibid. 2, 10, 76-77. The passage in Abr. 2, 7, 37-38 is of the highest interest because he there discusses the Stoic doctrine that "all things belong to the wise man" and connects this with the Scriptural statement that "to the faithful man belongs the whole world of riches." The passage is well worth quoting: Non enim otiose scriptura posuit: "et dixit deus ad Abraham, postquam recessit Loth ab illo: respice oculis tuis et vide a loco, in quo nunc tu es, ad africum et aquilonem et orientem et mare, quia omnem terram quantum vides, tibi dabo

eam et semini tuo in aeternum" (Gen. 13, 14 ff.). hinc tamen a fonte hauserunt Stoici philosophi dogmatis sui sententiam omnia sapientis esse, oriens enim et occidens et septentrio et meridies portiones sunt universitatis; his enim totus orbis includitur. haec cum promittit deus daturam se Abrahae, quid aliud declarat nisi sapienti et fideli praesto omnia, deesse nihil? unde et Solomon in Proverbiis ais (17, 6, Old Version): "Eius qui fidelis sit totus mundus divitiarum est." quanto prior Solomon quam Zenon Stoicorum magister atque auctor sectae ipsius! quanto prior quam ipse pater philosophiae Plato vel eius inventor nominis Pythagoras! quis autem fidelis nisi sapiens? "Stultus enim sicut luna immutatur" (Eccli. 27, 11), sapiens autem immobilis fide permanet. sed forte dicas: quomodo sapientis totus mundus est? quoniam ipsa natura dat illi sortem omnium, etiamsi nihil ipse possideat. domina est enim et possessor omnium sapientia, quae sua putet naturae munera, quoniam in usum hominum data sunt, nec ullis indiget, etiamsi desint ei ad victum necessaria. . . . For the sources of this passage, cf. Stob. Eccl. II 100, 7 W.; Diog. Laert. VII 1, 125; Cic. Disp. Tusc. V 10. N. B. The Benedictine editors and Schenkl, though noting the verse in question as a Scriptural quotation in the De Abraham, pass over it in silence in the present instance.

5. **toto mundo fugit:** this use of the abl. of separation without a prep. with *fugere* is rare. The T. L. L. cites Cic. Verr. 5, 30: domo; Caes. Civ. 3, 29, 1: oppido (but ex add. Nipperdey); then Ov., Sil., Suet., and late writers. For a parallel phrase, cf. Fulg. Aet. Mund. p. 135, 10: (Noe) promeruit pereunti mundo fugere. Cf. T. L. L. VI 1478, 21-26.

6. **considerans conscientiam suam metuit deprehendi:** for the thought, cf. Galat. 6, 1: Considerans te ipsum, ne et tu tenteris.

7. **metuit deprehendi:** the infin. with *metuere* is cited in prose first for Rhet. Herenn. 4, 25, and then for Livy, and later writers. Cf. K.-Steg. II, 1, 667; K.-Schm. s. v.; St.-Schm. 423 (no citation given for the Rhet. Herenn.). For this absolute use of *deprehendere,* cf. Hor. Sat. 1, 2, 134: deprehendi miserum est. For further examples in Ovid, Silver Prose, and the Digests, cf. T. L. L. V 605, 6-14. Note, however, that in these instances there is usually

a vague allusion to being caught in the crime of adultery, while Ambrose seems to refer here to being detected in sin in general.

8. **et ideo:** cf. Sect. 38, n. 18.

9. **ad Helian . . . ait:** this use of *ad* with the acc. of the person after *aio* is cited first for Apul. Met. 2, 15: ad Milonem aio. The construction is especially common in the Old Version and Vulgate. Cf. T. L. L. 1, 1459, 67-72. Cf. also Sect. 51, n. 1.

10. **secundum historiam . . . secundum aenigmata:** though *aenigma* is found in Cic. and Quint. in this sense of "allegory," it is mostly confined to the eccl. writers. The latter employ it also to designate the more obscure and mystical utterances of the Scripture. Cf. e. g. Ambr. Epist. 2, 3: Mare est Scriptura divina, habens in se sensus profundos, et altitudinem propheticorum aenigmatum. For a brief but excellent historical account of the allegory, and especially of its wide employment by Ambrose in the interpretation of Scripture, cf. P. De Labriolle, Vie de Saint Ambroise, pp. 164-176. While Ambrose did not—as is sometimes rather broadly stated—introduced allegorical exegesis into the West, he must justly be considered one of its most important representatives in the Western Church. Cf. also, R. H. Malden, "St. Ambrose as an Interpreter of Holy Scripture," in Journal of Theol. Studies, 16 (1915), 509-522.

11. 3 Kings 21, 20. Ambrose follows the Greek: Εἰ εὕρηκάς με, ὁ ἐχθρός μου; the Old Version has: si invenisti me inimicum tibi? the Vulgate: Num invenisti me inimicum tibi?

Section 51.

1. **Et dixit . . . ad eum:** a stereotyped Scriptural phrase. Cf. 3 Kings 21, 20 (Old Version): Et dixit Achab ad Heliam. Cf. Sect. 50, n. 10. This use of *dicere* (and *aio*) with *ad* in eccl. writers is due chiefly to the influence of the Old Version in which the Gk. phrase: εἰπεῖν πρός τινα is regularly translated *dicere ad* . . . Cf. K.-Schm. s. v.; Goelzer (Jérôme), 329.

2. 3 Kings 21, 20. This reading differs from the Greek, Old Version, and Vulgate. Ambrose seems to have had at hand some translation lost to us, for he quotes this verse in almost the same

words in: In Psalm. 37, 43: Inveni, quia fecisti malignum in conspectu domini. The Gk. has: Εὕρηκα διότι μάτην πέπρασαι ποιῆσαι τὸ πονηρὸν ἐνώπιον Κυρίου; the Old Version: Inveni quoniam cognitasti facere maligne ante conspectum Domini; the Vulgate: Inveni eo quod venundatus sis ut faceres malum in conspectu Domini. It is possible of course that Ambrose is quoting from memory and merely gives the substance of the verse in question.

3. **victus substantia:** on the use of *substantia* in the sense of "means," etc., cf. Sect. 8, n. 8.

4. **corvi . . . ministrassent:** for the allusion, cf. 3 Kings 17, 6.

5. **alimoniam ministrassent:** on the use of *alimonia*, cf. Sect. 35, n. 3. For a similar phrase, cf. Varro Rust. 3, 17, 6: ministraret victum.

6. **deiecta erat conscientia:** in this sense of *alicuius animum frangere, debilitare, humilem reddere, deicere* is Poetic, Silver, and mostly Late Latin. Cf. T. L. L. IV, 399.

7. **peccator:** Eccl. Latin. Cf. K.-Schm. s. v.

8. **nec:** for ne . . . quidem. Cf. Sect. 17, n. 3.

9. **regalis potentiae fastu:** the word *fastus* is mostly Poetic. The T. L. L. VI, 329 sums up its use thus: legitur inde a Catullo (55, 14), in prosa oratione inde a Sen. phil. (Nat. 3, 18, 3), pluralis primum, Verg. Aen. 3, 326, in prosa primum Tac. Ann. 4, 74; saepius apud scriptores exeuntis latinitatis, deest tamen Italae et Vulg. A table is given covering the instances of its use from Catullus to Augustine (Civ. D.). All examples of the employment of a genitive with *fastus* are late. Cf. T. L. L. VI 331, 75. For a similar phrase, cf. Amm. 16, 7, 8: potentiae fastu.

10. **adtolleretur:** a favorite word with Vergil (Wetmore cites 31 instances). It is found first in prose in Sall. Frg. (once) and then from Livy on. Cf. T. L. L. s. v.

11. **degener:** on the use of the word, cf. Sect. 4, n. 11.

12. **mentis meae occulta:** for a similar expression, cf. 1 Cor. 14, 25: Occulta cordis eius manifesta fiunt.

13. **captivitas:** the word is not found before Seneca. Cf. T. L. L. s. v.; K.-Schm. s. v. It is especially common in eccl. writers

in the figurative meaning of the "captivity of the soul in sin," etc. Cf. T. L. L. III, 368, 57 ff.

14. **iniquitas:** cf. the Scripture text below. For its specific meaning in Eccl. Latin, cf. Sect. 33, n. 13.

15. Psalm 16, 3.

16. **Adam . . . inventus est:** for the allusion, cf. Gen. 3, 8 ff.

17. **Moysi . . . inventa est sepultura:** cf. Deut. 34, 6: Et sepelivit eum . . . ; et non cognovit homo sepulchrum eius usque in praesentem diem. Ambrose quotes this verse in his Cain et Ab. 1, 2, 8-9, and discourses at length on its literal and mystical interpretation. Cf. also, De Hummelauer, Comment. in Deut. pp. 561-562.

18. **sepultura:** note that Ambrose employs *sepultura* here in the sense of *sepulchrum* (likewise in Cain et Ab. 1, 2, 8-8 where, furthermore, it is used as a synonym of *tumulus*). The Old Version reading for Deut. 34, 6: nemo scit sepulturam eius usque in hodiernum diem (quoted in Cain et Ab. 1, 2, 8) may have influenced Ambr. to use the word thus. As examples of this use of *sepultura* in Class. Latin, the lexica cite: Cic. Nat. Deor. 1, 119: ab Euhemero autem et mortis et sepulturae demonstrantur deorum; Sulp. Ruf. ap. Cic. Epist. 4, 12, 3: locum sepulturae dare, etc. But in all the instances given, *sepultura* seems to retain its meaning of "burying," "burial"; or at least it is not used as the exact equivalent of *sepulchrum* as in Ambrose.

19. **non inventus Helias:** for the allusion, cf. 4 Kings 2, 11.

20. **Et sapientia Dei dixit:** the expression is Scriptural. Cf. Luke 11, 49: Propterea et sapientia Dei dixit.

21. Prov. 1, 28. This Old Version reading follows the Greek closely. The Vulgate has: Mane consurgent et non invenient me.

22. **unde:** this use of *unde* in the sense of *igitur* is Late. Cf. K.-Schm. s. v. Cf. also, Sect. 27, n. 7.

23. **Jesus quaerebatur et non inveniebatur:** cf. John 8, 21: . . . Ego vado, et quaeretis me, et in peccato vestro moriemini. Quo ego vado, vos non potestis venire.

24. **culpa igitur auctorem suum prodit:** for the thought, cf.

Pseud.-Ambr. Apol. Dav. 2, 12, 66: Habet ergo culpa characteres suos et apices, quibus proditur; infra: Tua te ipsa culpa accusat et prodit. Cf. also, Sen. Tro. 871: ad auctorem redit sceleris coacti culpa.

25. **unde et Thesbites ait:** on *unde et*, cf. Sect. 64, n. 12. Elias was a Thesbite.

26. 3 Kings 21, 20. Cf. n. 2 above.

27. **culpae reos:** for the expression, cf. Paul. Dig. 26, 7, 39, 3: culpae . . . reus est possessor, qui . . . servum misit. For further instances of this use of *culpa* among the Jurists, cf. T. L. L. IV, 301, 45 ff. Cf. also Ambr. Joseph 1, 5, 26: tamquam reus criminis in carcerem Joseph mittitur; ibid. Apol. Dav. 1, 2, 5: si arguatur alicuius culpae reus.

28. **culpae reos tradit dominus innocentes autem non tradit . . . :** the idea that God delivers the guilty to their enemies is repeatedly mentioned in the Old Testament. Cf. e. g. Jerem. 34, 20: Et dabo eos in manus inimicorum suorum, et in manus quaerentium animam eorum.

29. **Saul quaerebat . . . David:** for the allusion, cf. 1 Kings 23, 15; 24, 4; 26, 4.

30. **David . . . Saul . . . invenit:** cf. 1 Kings 24, 5.

31. **ipsius:** for *eius*. This use of *ipse* for *is* is common in Late Latin. Cf. Sect. 4, n. 7.

32. **captiva igitur opulentia est, paupertas libera:** this statement is merely an adaptation of the Stoic paradox that only the wise man (in the Christian sense, the man who is wise and faithful in the things of God) is truly rich and truly free, while all others, whatever may be their apparent condition, are poverty-stricken and slaves. For elaborate developments of this idea, cf. Ambr. Epist. 37; ibid. Epist. 38; ibid. Iac. 1, 7, 27-32; ibid. 1, 8, 33-39; ibid. 2, 3, 11-13. Cf. also Sect. 28 and Sect. 52 in the present work.

Section 52.

1. **Servitis . . . ac miseram quidem servitutem, qui servitis errori:** the phrase *servire servitutem* is found from Plaut. on.

Cf. Cic. Mur. 29, 61: qui servitutem servissent; Quint. Inst. 7, 3, 36: Qui in servitute est eo iure, quo servus, aut, ut antiqui dicerunt, qui servitutem servit. For the thought, cf. Sect. 28 (end), and notes.

2. **servitis cupiditati.** for the phrase, cf. Cic. Rep. 1, 34, 52: Cum is qui imperat aliis, servit ipse nulli cupiditati; ibid. Lael. 82 (cited under Sect. 28, n. 19).

3. **servitis avaritiae, quae expleri non potest:** for the thought, cf. Sect. 51, n. 32, and Sect. 28, n. For the same characterization of avarice, cf. Ambr. Hel. 19, 71: inexplebilis avaritia mercatorum.

4. **gurges quidam insatiabilis rapidior est:** this use of *quidam* in the sense of *aliquis,* or *quisque* is Late. Cf. St.-Schm. 626. For another epithet of *gurges,* cf. Sect. 28 where the rich man is called an: *inexplebilis quidam gurges divitiarum.*

5. **inlata:** note the subst. use of the perf. part. pass.

6. **exundat:** Poetic and Silver Latin. Cf. K.-Schm. s. v.

7. **terram adrodit:** the verb *adrodere* is cited first for Cic. Sest. 72 (the only instance in his works), then for Liv. 30, 2, 9; Plin., Sen., Cels., Per., and Late Latin. The word on the whole is rare. The T. L. L. II 649, 9-11 gives but two instances of its being used of the action of water as here: Sen. Nat. 6, 20, 6: potest terram movere aqua, si partes aliquas eluit et adrosit; Ennod. Opusc. 3, p. 336, 9.

8. **inerti otio:** for the phrase, cf. Cic. Agr. 2, 33: inertissimum et desidiosissimum otium.

9. **degeneri situ:** for a similar phrase in which *situs* is employed in this sense of "neglect," as here, cf. Hor. Epist. 2, 2, 118: Nunc situs informis premit et deserta vetustas. On the use of *degener,* cf. Sect. 4, n. 11. For this example of the well, Ambrose is indebted to Basil. Cf. Bas. 272 B (48 A).

10. **nitescit ad speciem:** the verb *nitescere* is cited for the Rhet. Herenn. 3, 16, 29, otherwise for Poetic and Silver Latin.

11. **dulcescit ad potum:** the verb *dulcescere* is rare. For. cites it only for Cic. Cato 53; Plin. 3, 127; ibid. 31, 70; Paul. Nol. Carm. 17, 23; Mart. Cap. 3, p. 38 (I have not verified this cita-

tion). Add: Sen. Med. 213 (Quicherat); Ambr. Off. 3, 1, 6 (Barry). Ambrose greatly extends the use of *ad* in this sense of "in respect to," "for the purpose of" with both verbs and adjectives. For an analogous use with the adj. *dulcis,* cf. Sect. 22, n. 4.

12. **acervus divitiarum:** cf. Hor. Sat. 2, 5, 22: Unde divitias aerisque ruam dic, augur, acervos. For similar phrases, cf. T. L. L. 1, 375, 73-77.

13. **cumulo harenosus:** the adj. *harenosus* is Poetic and Silver Latin. In its literal sense of "heap" or "pile," as here, *cumulus* is cited in Prose only from Livy on. Cf. T. L. L. s. v.

14. **speciosus:** in its literal sense, as here, of "brilliant," "shining," Poetic and Silver Prose.

15. **derivato . . . de hoc puteo:** for the use of the second form of the imper., cf. Sect. 2, n. 17. Throughout the whole period of Latinity, *ex* is the ordinary prep. employed after *derivare* to denote source. For the use of *de* after the verb in its literal meaning, as here, the T. L. L. V 636, 57 ff., cites only Plaut. Truc. 563; Heges. 3, 26, 18; Iord. Get. 158.

16. Eccli. 3, 33. Ambrose follows the Greek here in using the future. The Old Version and the Vulgate have the present.

17. **aqua autem stativa cito vermis facit:** in this sense of "standing still," "stationary," *stativus* is rare. For the phrase *aqua stativa,* cf. Varro ap. Non. 217, 2: de stativis aquis, ut sunt lacus et stagna et putea et maria; Isid. Orig. 13, 20, 2: Aqua est stativa et sine motu aequalis (the only instances cited in T. L. L. II 354, 69).

18. **non stet:** on this use of *non* for *ne* in a prohibition, cf. Sect. 40, n. 5.

19. **nec stet:** this use of *nec* for *neve* in connecting one prohibition to another is not Class., but is found in the poets, and in Silver (occasionally) and Late prose. Cf. St.-Schm. 478-479; K.-Steg. II 2, 193-194.

20. **operibus tuae miserationis:** note that *operibus* is used here in the scriptural meaning of "good works." For the value placed

on acts of mercy, cf. Psalm. 144, 9, where it is said in praise of God: Suavis Dominus universis, et miserationes eius super omnia opera eius.

21. Luke 16, 24. The Old Version reads: Pater Abraham, miserere mihi, et mitte Lazarum, ut intingat extremum digiti sui in aqua, et refrigeret linguam meam. The Vulgate has *mei* for *mihi*, and *aquam* for *aqua*, otherwise the same.

Section 53.

1. **proficit quidquid . . . conferis:** for the thought here, cf. Matt. 10, 42: Et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum . . . non perdet mercedem suam. The impersonal use of *proficere* with the dat. is very common in Ambrose. On this use of the verb, cf., especially, Souter, Ambrosiaster, 130-132.

2. **qui miseretur pauperis ipse pascitur et fructus iam in his:** for the thought, cf. Prov. 14, 21: Qui autem miseretur pauperis beatus erit. For this use of *fructus* in the sense of "spiritual profit," cf. Rom. 6, 21: Quem ergo fructum habuistis tunc in illis in quibus nunc erubescitis?

3. **misericordia seminatur in terra:** in its literal sense, *seminare* is cited in For. for Plaut. Amph. 482, Verg. Aen. 6, 206, Colum., and Late Latin; in its figurative sense, as here, not before Lactantius. N. B. the verb also occurs once in Cicero. Cf. Cic. Leg. 1, 1: Nullius autem agricolae cultu stirps tam diuturna quam poetae versu seminari potest (cf. Merguet). For. and B.-G. do not cite Cicero, while in Harper it is expressly stated that *seminare* is not found in his works!

4. **germinat:** cited in For. for Hor. Epod. 16, 45, and then for Colum., Plin., and Late Latin (especially for the Vulgate, where it occurs 48 times). For Silver Latin, add Stat. Sil. 1, 6, 14; Mart. 10, 94 (Quicherat).

5. **plantatur:** cited in For., Harper, and B.-G., for Plin., Pallad., and Vulg. Add: Colum. 10, 118 (Quicherat); Ambr. Off. 1, 14, 51; ibid. Exhort. Virg. 7, 48 (Barry); ibid. Tob. 13, 43 (bis).

6. **pullulat:** cited in For. for Nep. Cat. 2, 3, Verg., Colum.,

and Late writers. Add Iuv. 6, 363 (Quicherat); Ambr. Off. 2, 25, 128: pullulantem . . . avaritiam; Tob. 13, 43; Patr. 11, 55: seges fidei pullulavit; ibid. 11, 56: nostrae animae cornua pullulare coeperint; Fug. Saec. 7, 39 (malitia) pullulavit; ibid. 7, 42: seges consiliorum . . . pullulare consuevit; Hel. 19, 72: in aqua illis seges pullulat. In connection with the stages of growth enumerated here, cf. the interesting passage in Ambr. Abr. 2, 9, 65 where Ambrose comments at length on Gen. 15, 15: "Quarta autem generatione revertentur" and attempts to show that the stages of growth are four in number (he follows Philo, Quis Rer. Diu. Her. 58 (I, 515, 57).

7. Prov. 3, 28. Cf. Sect. 40, n. 17. For a fuller development of this text, cf. Bas. 276 A (49 C).

8. **quod enim commune est in omnium usum datum:** for a full discussion of the question of common ownership of property, cf. Sec. 2, n. 6, where, among others, the present passage is cited.

9. **debitum ergo reddis:** for the phrase, cf. the scriptural passage following.

10. **indebitum:** on the use of the word, cf. Sect. 8, n. 16.

11. **ideoque:** cited for Varr. Rust. 1, 59, 2; Nep. 7, 9, 5; otherwise, Silver Latin (especially common in Quint. and Colum.). Cf. K.-Steg. II 2, 146. Cf. Sect. 5, n. 9.

12. Eccli. 4, 8. The Old Version and Vulgate read: Declina pauperi sine tristitia aurem tuam, otherwise the same.

Section 54.

1. **superbias:** Poetic, Silver, and Late.

2. **noli me tangere:** allusion is probably made here to the social conditions in the Fourth Century, when the line between rich and poor was more sharply drawn than ever before, and became permanently fixed by a series of laws. Furthermore, at this time, owing to economic causes, the poorer classes tended steadily to be reduced to a condition of serfdom little better than slavery, and thereby drew upon themselves all the greater contempt from the nobility and rich landowners. For a full discussion, cf. Duruy VIII, 1, pp. 32-40,

VIII, II, Appendix I, pp. 384-399 ("On the Historic Formation of the Two Classes of Roman Citizens Designated in the Pandects as *Honestiores* and *Humiliores*"); Cambridge Medieval History, 1, 51-54; and especially, Rostovtzeff, Social and Economic History of the Roman Empire, p. 323, and the literature cited in the notes, pp. 589-590.

3. **nonne sic utero conceptus et natus ex utero quemadmodum est pauper natus:** for further examples of the phrase, *utero conceptus,* cf. Ov. Met. 10, 470: utero conceptaque crimina portat; Val. Max. 1, 7 ext. 7: quae cum eum conceptum utero haberet; 4, 6, ext. 4: quem utero conceptus habebat. Cf. T. L. L. IV 56, 70-72. For the thought, cf. Bas. 276 B (50 A), and note 2 above.

4. **Quid te iactas de nobilitatis prosapia:** for the phrase *te iactas de,* cf. Cic. Verr. 4, 46: iactat se . . . de Calidio. In the Class. Period, *prosapia* was considered archaic. Cicero apologises for its use in Tim. 39: et eorum, ut utamur vetere verbo, prosapiam; and later, Quint. (Inst. 1, 6, 40; 8, 3, 26) calls it a *verbum insulsum.* It appears once in Sall. Jug. 85, 10 (but here it is probably used deliberately as an appropriate word in the mouth of the ignorant Marius), and then in Suet. (only once, Galba 2), Iust., Apul., and later writers. For further instances of its use in Ambr., cf. In Psalm. 118, 12, 23: vindicans sibi patriarcharum prosapiam; Abr. 1, 9, 84: hereditatem de auctoris prosapia; Iob 4 (2) 8, 29: prosapia totius Iudaici generis implicetur; Apol. Dav. 1, 17, 83: fidei suae prosapia . . . diffunderet; Hex. 3, 7, 30; prosapiae veteris clarus insignibus; Epist. 2, 19: prosapiae nobilis conscientia. On the use of the word, cf. also K.-Schm. s. v.; and especially, Wölfflin in Rhein. Mus. 37 (1882), 95-96. On the use of the gen. here, cf. Sect. 63, n. 14.

5. **soletis et . . . recensere, soletis et . . . praedicare:** an excellent example of perfect parison.

6. **canum . . . origines . . . recensere:** for *origo* used of animals, cf. Verg. Georg. 3, 473: Spemque gregemque simul, cunctamque ab origine gentem.

7. **equorum . . . nobilitatem sicut consulum praedicare:** on the pedigrees of horses, cf. also, Ambr. In Psalm. 1, 46: Quid gloriaris, quia multa te servitia ambiunt, multi amici tegunt latera tua,

plurimi te equi sequuntur, quorum tu enarras prosapiam et tamquam maiorum tuorum genus? Bas. 285 A (53 C): Ἵπποι πολλοὶ πληθεῖς, καὶ οὗτοι γενεαλογούμενοι ἀπὸ εὐγενείας πατέρων, ὥσπερ οἱ ἄνθρωποι. For further allusions to the subject in Greek and Roman authors, cf. J. B. Mayor's elaborate note on Juv. 8, 62: *posteritas;* Friedländer, vol. II, 33-35 (sources in vol. IV, 507). The latter, for his sources, draws principally on the correspondence of Q. Aurelius Symmachus, and thus furnishes us a picture of conditions in the age of Ambrose. Symmachus, at great expense, imported a number of the best bred race horses in Spain for his son's Praetorian games.

8. **ille . . . ille:** on this use of ille in a sort of indefinite series, cf. Sect. 20, n. 2.

9. **ex illo patre generatus:** in Class. Latin, immediate origin (*parentibus, patre, matre,* etc.) is regularly expressed by the abl. without a preposition. To express more remote origin, the regular usage is *ab* with the abl. (less frequently *ex*). Cf. K.-Steg. II, 1, 375-376. Furthermore, K.-Steg. (375) state that the employment of the abl. of origin with the participles *generatus, editus, satus, creatus,* etc., is relatively rare and mostly Poetic, the Class. usage being confined mostly to *natus, prognatus, genitus,* and *ortus.*

10. **avo . . . se proavis adtollit:** cf. Ps. Cypr. Spect. 5: Quam vana sunt ipsa spectacula . . . gaudere quod equus velocior fuerit . . . annos pecoris computare, consules nosse, aetatis discere, prosapiam designare, avos ipsos atavosque commemorare! On the use of *adtollere,* cf. Sect. 51, n. 10.

11. **non datur nobilitati palma, sed cursui:** cf. Juv. 8, 56-61:

> Dic mihi, Teucrorum proles; animalia muta
> Quis generosa putet nisi fortia? Nempe volucrem
> Sic laudamus equum, facili cui plurima palma
> Fervet et exultat rauco victoria circo;
> Nobilis hic, quocumque venit de gramine cuius
> Clara fuga ante alios et primus in aequore pulvis.

12. **deformior est victus . . . nobilitas periclitatur:** cf. Iuv. 8, 62-67 where he speaks of the defeated descendants of Hirpinus being turned into cart-horses.

13. **ne in te erubescant tuorum merita maiorum:** on the thought running through this section "that virtue is the only true nobility," cf. Sall. Jug. 85; Hor. Sat. 1, 6, 1-44; Iuv. 8; Sen. Epist. 44 (especially).

14. **talem (heredem) instituistis:** for the phrase, cf. Cic. Epist. 13, 61: Qui me cum tutorem, tum etiam secundum heredem instituerit.

15. **in auratis laquearibus:** for further allusions in eccl. writers to this form of luxury, cf. Ambr. Hex. 6, 8, 52, where, in a beautiful passage addressed to the poor, he says: Omnibus in commune elementa donata sunt, patent aeque divitibus atque pauperibus ornamenta mundi. Numquid pulchriora pretiosissimarum domorum *aurata laquearia* quam caeli facies stellis insignita fulgentibus?; Hier. Epist. 46, 10: Ubi sunt latae porticus? ubi *aurata laqueraria* ubi domus miserorum poenis et damnatorum labore vestitae. . . ?; Paul. Nol. 31, 6: basilica, quae auratis corusca laquearibus et aureis dives altaribus . . . crucem servat. On the decoration of ceilings, cf. Daremberg-Saglio, s. v. lacunar 903; Blümner, Römische Privat-Altertümer, 94-95. On the use of the *lacunar aureum* as a common-place in describing wealth, cf. Dirking, S. Basilii Magni de divitiis et paupertate sententiae, p. 40 (Anm. 1). The word *laquear* (usually employed in the pl.) is Poetic and Silver Latin. For a similar phrase, cf. Verg. Aen. 1, 726: dependent Lychni laquearibus aureis.

16. **in porphyreticis orbibus:** for further allusions to this form of mural decoration, cf. Ambr. Epist. 53, 4: sunt tabulae porphyreticae pretiosissimae, quibus vestiatur operculum quo regales exuviae claudantur; Sen. Epist. 86, 6: pauper sibi videtur ac sordibus, nisi parietes magnis et pretiosis orbibus refulserunt; ibid. 14, 9: ut parietes advectis trans maria marmoribus fulgeant, ut tecta varientur auri, ut lacunaribus pavimentorum respondeat nitor; Iuv. 11, 175: Qui Lacedaemonium pytismate lubricat orbem (so Blümner. Mayor and other commentators of Juvenal, however, interpret *orbem* in this passage as "floor," following the scholion: qui expuit supra marmor Lacedemonium, stratum est pavimentum). On mural decoration, cf. Blümner, 92-93. On the use of ornamented walls as a common-place, cf. Dirking, 39 (Anm. 2).

In this sense of a "kind of mural adornment," *orbis* (*orbes*) is Silver and Late Latin. The adj. *porphyreticus* is rare, being cited in the lexica only for Suet. Nero 50; Lampr. Heliog. 24; Vopisc. Prob. 2; Capitol. Pius 11; Ambr. Epist. 53, 4 (cited under n. 15 above).

17. **sed metallorum est in quibus homines puniuntur:** under the Empire criminals were frequently condemned to serve in the mines or quarries owned by the state. Because of the distinction made between rich and poor mentioned under n. 2 above, it was inevitable that the penalty should be inflicted almost exclusively on the poorer classes. For a further allusion to this form of punishment in the times of Ambrose, cf. Hier. Epist. 46, 10: Ubi domus miserorum poenis et damnatorum labore vestitae? It is rather shocking to learn that such a harsh penalty was imposed for relatively light offenses. Cf. Paul. Sent. 5, 17, 3: Mediocrium delictorum poenae sunt metallum, ludus, deportatio. On the legal aspects of the *damnatio ad metalla*, cf. Daremberg-Saglio, s. v. *Servitus poenae*. On the different treatment of the *honestiores* and *humiliores* from the viewpoint of criminal law, cf. the authorities cited under n. 2 above, and also Mommsen, Strafrecht, p. 225, n. 5, and p. 481 n.

18. **habere non norunt:** on the complementary infin. with *novisse*, cf. Sect. 16, n. 3.

Section 55.

1. **Aurum materia magis offensionis:** for the thought, cf. the Scripture passage following. In this sense of "stumbling," *offensio* is Eccl. Latin. On *magis* = *potius*, cf. Sect. 15, n. 2.

2. Eccli. 31, 7. The quotation is inexact. The Old Version and Vulgate read: Lignum offensionis est aurum sacrificentium: vae illis qui sectantur illud. The Greek is considerably different.

3. **denique:** in this sense of *igitur*, it is Late Latin, cf. K.-Schm. s. v.

4. **benedicitur dives:** as one word, *benedicere* is found first among eccl. writers, who used it to render the Greek εὐλογεῖν, "bless." In Class. Latin it is regularly followed by the dat., but in Petron., and especially in the eccl. writers, the acc. is also em-

ployed. Hence—as in the present instance—there are many examples of its being employed personally in the passive. Cf. Kaulen 262-263; K.-Schm. s. v.; T. L. L. II 1867, 9-28; 1868, 35 ff.

5. Eccli. 31, 8. Cf. Old Version and Vulgate: Beatus dives, qui inventus est sine macula et qui post aurum non abiit nec speravit in pecunia et thesauris.

6. Eccli. 31, 9. The complete verse (in both the Old Version and Vulgate) reads: Quis est hic, et laudabimus eum? fecit enim mirabilia in vita sua. Note that Ambrose leaves out *hic* after est. Cf. the Greek: τίς ἐστι καὶ. . . .

7. **fecit . . . debeamus:** a paraphrase of the last part of the verse above.

8. **magis . . . quam:** on *magis* for *potius,* cf. Sect. 15, n. 2.

9. **novum . . . usitatum:** these adjectives are used together a number of times in Cicero. Cf. Verr. 3, 16: Cur in re tam vetere tam usitata quicquam novi feceris?

10. **Qui in divitiis potuerit comprobari is vere perfectus et dignus est gloria:** a close paraphrase of Eccli. 31, 10: Qui probatus est in illo, et perfectus est, erit illi gloria aeterna.

11. Eccli. 31, 10. The Old Version and Vulgate have *mala* for *male.* The Greek has κακά and all the variants of this verse cited in Sabatier read *mala* or *malum,* but Schenkl retains *male* on the authority of three of the best MSS.

12. **aurum . . . non tam gratia:** for the thought, cf. the beginning of the Section.

13. **in quo tanta erroris inlecebra est:** this idea that gold is a source of evil is a commonplace among ancient authors both pagan and Christian. Cf. the Scripture text above, and for copious references to Latin writers, cf. T. L. L. II 1527, 50-68.

14. **hominum poena:** Ambrose seems to mean that gold has been given to men as a form of punishment in consequence of Adam's fall.

SECTION 56.

1. **ampla extollunt atria:** for the phrase, *ampla atria,* cf. Verg. Aen. 1, 726: fit strepitus tectis vocemque per ampla volutat atria.

For further instances, cf. Lucan. 2, 238; Sen. Dial. 6, 10, 1; Coripp. Just. 1, 95.

2. **magis:** for *potius.* Cf. Sect. 15, n. 2.

3. **compungere:** the verb is found but 14 times in all writers before Tertullian. From the latter on, it becomes frequent, being used (almost exclusively) by the eccl. writers in the trop. sense of "prick one's conscience," "make one feel the stings of remorse." Furthermore, it is mostly employed in the pass. Cf. T. L. L. III 2173, 74 ff.

4. **populos capiant:** on the use of *populi* = "a number of people," "crowds," etc., cf. Sect. 11, n. 11. For the phrase (*atria*) *capiant,* cf. Ov. Epist. 15, 184: Nec capient Phrygias atria nostra nurus.

5. **quamquam nihil prosit audiri eam:** in Prose up to Pliny the Younger, the indic. is the regular mood with *quamquam,* although the subjunct. occurs. But in the Augustan and Silver poets the subjunct. is frequent, and in Plin. and Tac. it is the dominant mood. This is likewise the case, generally speaking, in later writers. Schmalz believes that the use of *quamvis* with the subjunct. greatly influenced the employment of that mood with *quamquam,* while, conversely, the use of the indic. with *quamquam* led to the use of the indic. with *quamvis.* Cf. St.-Schm. 553.

6. **nil proficit:** for the phrase, cf. Hor. Epist. 2, 2, 151: herba proficiente nihil. The use of *nil* is mostly confined to Poetic, Silver, and Late Latin (e. g. Merguet cites only three instances for Cic.: Epist. 3, 8, 5; Tusc. 3, 6; ibid. 5, 111). Cf. K.-Schm. s. v. Note that *proficit* is used here synonymously with *prosit.* Cf. Sect. 53, 1.

7. **ipsa . . . aula admonet:** in this sense of "hall," or "palace," *aula* is Poetic, Silver, and Late. Cf. the vivid description of the *aula voluptatis* in Ambr. Cain et Ab. 1, 4, 14. It is highly imaginative, but, at the same time, it must of necessity be based to some degree on actual fact.

8. **qui aedificando vestras vultis superare divitias:** for the phrase *superare divitias,* cf. Sall. Cat. 53, 4: uti divitias paupertas . . . superaret. In their passion for building, the Romans of the

Fourth Century were not behind those who lived in the more prosperous days of the Early Empire. So formidable had this form of luxury become in the times of Ambrose that severe penalties were fixed by law to curb officials, at least, from erecting unnecessary buildings at public expense. Cf. Cod. Theod. (a. 390 Apr. 4) 15, 1, 27-28; Rauschen 327. For Class. times, cf. Mayor's notes on Juv. 14, 86-95; Friedländer II 185-202 (sources cited in vol. IV 577-583). Cf. also, Sect. 12, n. 19 above.

9. **nec tamen vincitis (divitias):** for the phrase and a similar thought, cf. Hier. Epist. 30, 13: Habeant sibi ceteri, si velint, suas opes, gemma bibant, serico niteant, plausu populi delectentur; et per varias voluptates, divitias suas vincere nequeant. Cf. also Mart. 8, 26, 6; Hier. Epist. 60, 11 (cited in T. L. L. V 1635, 73-74).

10. **parietes vestitis:** for the phrase, cf. Cic. Verr. 4, 122: his autem tabulis interiores templi parietes vestiebantur; Ambr. Epist. 53, 4: tabulas . . . quibus vestiatur operculum; Hier. Epist. 46, 10: ubi domus . . . damnatorum labore vestitae.

11. **clamat ante domum tuam:** for analogous expressions, cf. Plaut. Most. 6: quid tibi, malum, hic ante aedis clamitatio est?; ibid. Aulul. 727: Quinam homo hic ante aedias nostras eiulans conqueritur maerens? This use of *ante* with *aedes, fores, ianua, ostium, porta* is cited chiefly for Plautus and Terence. Cf. T. L. L. II, 131, 7-28.

12. **marmoribus pavimenta tua vestias:** enormous sums were spent by the rich for the construction of floors, the mosaic work of which in many instances still remains unrivalled. For a number of allusions to this form of luxury, cf. Mayor's note on Juv. 11, 175. For an account of floors and their embellishment, cf. Blümner, 95-100 (copious citations and references are given); Daremberg-Saglio, s. v. *pavimentum,* and especially, s. v. *musivum opus.* This last article takes up the whole subject of ancient mosaic in a clear and comprehensive manner, and it has the special advantage of being copiously illustrated.

13. **equus tuus aurum sub dentibus mandit:** cf. Verg. Aen. 7, 279: Tecti auro, fulvium mandunt sub dentibus aurum.

14. **Quantum, O dives, iudicium tibi sumis:** for the phrase and

thought, cf. Vulg. Iac. 3, 1: Nolite plures magistri fieri, fratres mei, scientes quoniam maius iudicium sumitis.

15. **deplorat:** this intransitive use of *deplorare* is rare. It is cited 8 times for Cic., and then only for Ps. Apul. Herm. p. 267, and a few other late writers. Cf. T. L. L. V 574, 57-64.

16. **gemmam versas:** the Romans were very fond of displaying costly rings. Cf. Plin. Nat. 2, 158: gemmas etiam et quosdam parvulos quaerimus lapides scrobibus in profundum actis viscera eius (terrae) extrahimus ut digito gestetur, gemma petitur. quot manus atteruntur, ut unus niteat articulus! si ulli essent inferi, iam profecto illos avaritiae atque luxuriae cuniculi, refodissent!

17. **cuius in potestate est . . . defendere:** the Class. construction after *in potestate est* is a subst. clause introduced by *ut*. Cf. Cic. Epist. 13, 39: est in tua potestate, ut ille . . . putet. Cf. K.-Steg. II, 2, 245. The infin. after *voluntas est* is cited as Poetic, Silver, and Late. Cf. K.-Steg. II, 1, 670 (f).

18. **a morte defendere:** for the phrase, cf. Sen. Epist. 58, 27: deum . . . providentem quemadmodum quae immortalia facere non potuit . . . defendat a morte. For several similar phrases, cf. T. L. L. V 299, 28-29.

19. **totius vitam populi poterat anuli tui gemma servare:** for the thought on the rich man's ring, Ambr. is indebted to Basil, whom he follows closely here. Cf. Bas. 292 A (56 C).

Section 57.

1. Job 29, 12-16. Ambrose seems to be following the Gk. here. For a full discussion of these verses, especially of the first part of verse 13: benedictio perituri super me venit, which is found in Ambrose (also in the Gk. Version and the Vulgate), but not in Augustine or Cyprian; and of the last part of verse 14: et vestiebar iudicio sicut chlamyde (found in the Greek, Old Version, and Vulgate), which Ambrose omits, cf. Sabatier 1, 2, 883.

2. Job 31, 32.

3. Job 31, 33-34. For a full discussion of Ambrose's reading here, which differs considerably from the Greek, Old Version, and Vulgate, cf. Sabatier 1, 2, 887. The Old Version (it agrees closely

with the Greek) reads: Quod si et sponte peccans, abscondi peccatum meum; Nec enim erubui multitudinem, ne confiterer coram eis: aut si dimisi infirmum sinu vacuo exire ianuam meam.

4. **cautionem . . . memoravit:** cf. Job. 31, 35-37 (Old Version): conscriptionem si quam habeo: Super humeros levans, et coronatus publice legam: Et si non disrupi eam, et reddidi, nihil accipiens a debitore.

5. **cautionem . . . scissam debitoris:** note that *debitoris* is separated from *cautionem* by a rather strained hyperbaton. The word *cautio* in this sense of *instrumentum cautionis,* "instrument," "bond," is cited for Cic. Epist. 7, 18, 1; Sen. Benef. 3, 7, 7; ibid. 7, 10, 3, but otherwise is confined to Late Latin, where it is employed frequently as a technical term by the Jurists and by the eccl. writers. The latter were influenced also by the Old Version, in which it is used to translate various Gk. equivalents. Cf. T. L. L. III, 714, 9-53. For the phrase *cautionem scissam,* cf. Is. 58, 6 (Old Version): omnem scripturam iniquam conscinde; Ambr. Off. 1, 32, 168: ut si quod habes debitoris chirographum, scindens restituas, nihil a debitore consecutus debiti; Epist. 37, 44: si scidisti chirographum debitoris, membra tua arma iustitiae sunt.

6. **sine recuperatione debiti:** in this sense of "recovery," *recuperatio* is cited in For. only for Cic. Phil. 10, 10, 20: recuperatio libertatis; Just. 30, 1, 7: recuperatione urbium quas amiserat; Vulg. Eccli. 11, 12: egens recuperatione (absolutely). It was employed first, it seems, as a term to designate the decision of the *recuperatores.* Cf. Fest. s. v. p. 274 (ed. Bruns-Gradenwitz Fontes[7]).

7. **reddidisse memoravit:** the omission of an unemphatic pronoun as the subject of the infinitive in the indirect statement is found even in Cicero to some extent, but the usage belongs especially to the vulgar speech. Cf. K.-Steg. II, 1, 700.

8. **nam quid . . . replicem:** this use of *nam* before *quid* in an interrogative preterition is essentially Ciceronian, though cited for Sallust, Propertius, and later writers. Cf. Cic. Lael. 104: nam quid ego de studiis dicam cognoscendi. . . . Cf. K.-Schm. 503-504; K.-Steg. II, 2, 118-119. In this sense of "repeat," *replicare* is Late Latin. Cf. Goelzer (Jérôme) 258; K.-Schm. s. v.

9. **flevisse se dicit . . . cum se habere cerneret et alios indigere;** this is practically a paraphrase of Job. 30, 25-26 (Old Version): Ego autem flevi super omni invalido, et suspiravi, cum viderem virum in necessitatibus. Ego bona praestolabar; ecce occurrerunt mihi magis dies malorum.

10. **necessitate:** in this sense of "need," "want," *necessitas* is mostly Silver Latin; furthermore, all examples cited in For. for the word in this meaning are in the plural.

11. **sed:** this use of *sed* in the sense of *et, atque,* is found in Classical writers—especially in Sallust—but does not become common until Late Latin. Cf. K.-Steg. II, 2, 77; St.-Schm. 499-500.

12. **magis . . . dies malorum:** cf. the Scripture passage in n. 9 above. On *magis* = *potius* (the Greek has μᾶλλον), cf. Sect. 15, n. 2.

13. **qui numquam viduae fecit oculum tabescere:** cf. Job. 31, 16 (Old Version): viduae oculum non excruciavi. The employment of the acc. and infin. after *facere* in this sense of "make to," "cause to," is found occasionally in Early, Class. and Silver Latin, but becomes frequent only in late writers, when the vulgar speech, in which it had long been common, began to assert its influence more strongly on the literary language. (Ultimately the infin. became the dominant construction, as we know from the syntax of the several Romance tongues. Cf. e. g. the use of: *faire* in French, *fare* in Italian, and *hacer* in Spanish.) The eccl. writers were further influenced to a great degree by the various Latin Versions of the Bible, in which *facere* with the infin. was frequently employed to translate Greek causatives, and also certain Hebrew forms with a causative sense. Consequently, while it is incorrect to state—as is still sometimes done—that this use of *facere* is peculiar to Eccl. Latin, on the other hand it is safe to assert, for the reasons given, that the construction is especially common in eccl. writers, and hence that its frequency may be considered a special characteristic of their Latinity. Cf. K.-Schm. s. v.; St.-Schm. 426; T. L. L. VI 115-116; (especially) Ph. Thielmann, Facere mit dem Infinitiv, Archiv III, 177-206. For a similar use of *tabescere,* cf. Catull. 68, 55: Maesta neque assiduo tabescere lumina fletu Cessarent.

14. **qui . . . solus panem suum manducavit et non orphano tradidit.** Cf. Job. 31, 17 (Old Version): Aut si panem meum comedi solus, et non dedi pupillo ex eo. On the use of *manducare,* cf. Sect. 15, n. 3. The word *orphanus* (Gk. ὀρφανός) is Late Latin. Cf. K.-Schm. s. v.; Kaulen 106.

15. **quem a iuventute sua nutrivit, aluit, instituit affectu parentis:** cf. Job 31, 18 (Greek Version): ὅτι ἐκ νεότητός μου ἐξέτρεφον ὡς πατήρ. For the phrase *a iuventute,* cf. Plaut. Poen. 1183: neque ab iuventute mihi inridiculo habitae (the only instance cited in T. L. L.); for similar phrases, cf. T. L. L. 1, 37, 11-43. In this sense of "youth," the "age of youth," *iuventus* is rare, as it is employed mostly in the transferred meaning of "the youth," "young persons." The verb *nutrire* is used first in Prose by Livy, and then by later prose writers as a synonym for *alere.* Cf. K.-Schm. s. v. The use of *affectus* in this sense of "love" is Poetic, Silver, and Late Latin. Cf. T. L. L. 1, 1190, 20 ff. For the phrase and thought, cf. Plin. Epist. 2, 1, 8: mihi tutor relictus adfectum parentis exhibuit. Note the striking effect produced here by asyndeton. For a similar piling up of verbs, cf. Ambr. Apol. Dav. 1, 9, 47: et ille, qui errorem suum non agnoscit insanit furit desipit; and a few lines below: omnem eius memoriam pavet metuit reformidat.

16. **qui numquam nudum despexit, qui morientem operuit:** cf. Job. 31, 19 (Old Version): Aut si despexi nudum pereuntem, et non operui. The verb *operire* is a favorite word in the Old Version and Vulgate (used in the latter more than 180 times) for "cover" in both literal and figurative meanings.

17. **qui velleribus ovium suarum infirmorum calefecit umeros:** cf. Job. 31, 20 (Old Version): Infirmorum vero si non benedixerunt mihi humeri, et de tonsura ovium mearum calefecti sunt—a literal rendering of the Greek. Cf. also Ambr. Exhort. Virg. 12, 79 where the verse is quoted thus: si me non benedixerunt egentes et de velleribus ovium mearum humeros eorum non calefeci; ibid. Off. 1, 11, 39: velleribus agnorum meorum calefacti sunt humeri eorum.

18. **non oppressit pupillum:** cf. Job 31, 21 (Old Version): Si

levavi super pupillum manum, fidens quia multum est mihi adiutorium.

19. **numquam gratulatus est lapsu inimicorum:** cf. Job 31, 29 (Old Version): Quod si et gavisus sum super ruina inimici mei et dixit cor meum: bene factum est. The Greek has: εἰ δὲ καὶ ἐπιχαρὴς ἐγενόμην πτώματι ἐχρῶν μου, καὶ εἶπεν ἡ καρδία μου Εὖγε. This use of *gratulari* in the sense of *gaudere* or *laetari* is Late Latin. Cf. Rönsch 367 (he cites a number of examples including the present passage); Hartel's Index to Cyprian III 3, 429; Watson 304 and 308; K.-Schm. 1, 634. The phrase *lapsu inimicorum* is simply a literal rendering of the Gk.

20. **de summis coepit egere divitiis:** note the rather striking hyperbaton in the separation of *summis* from *divitiis*. In Class. and Silver Latin the prepositions employed after *coepi* are *a* and *ex*. Cf. T. L. L. III 1423-1424.

21. **fructum misericordiae:** the employment of *fructus* in this sense of "spiritual fruit" is confined to the eccl. writers. Cf. T. L. L. VI 1384, 65 ff., and 1385, 1-50. For the same phrase, cf. Hil. Myst. 1, 14, 2 p. 14, 22: fructum misericordiae dei . . . sancto spiritu reportante. For further instances, cf. T. L. L. No example is cited for Ambrose, but a number of analogous expressions are given from his works. All these combinations are undoubtedly to be traced to Scriptural phrases. Cf. e. g. Phil. 1, 11: Repleti fructu iustitiae (Gk.: πεπληρωμένοι καρπῶν δικαιοσύνης).

22. **quid de te futurum est:** cf. Cic. Epist. 9, 17, 1: fac, ut sciam, quid de nobis futurum sit. The simple abl. is ordinarily employed with *fieri, facere,* and *esse* in this construction, the use of *de* or the dat. being comparatively rare. All these expressions possess a distinctly colloquial flavor. Cf. K.-Steg. II 1, 320-321; (especially) St.-Schm. 383, Anm. 7.

23. **qui . . . dies sustines mendicitatis:** for the thought, cf. Sect. 17: (propter illum) totis maestam diebus toleratis famem cottidiana mensae vestrae damna metuentes. The use of the gen. of quality without a modifying adj. is Late Latin. For a full discussion of the usage, cf. St.-Schm. 363-364, and especially Salonius 84-89. The word *mendicitas* is very rare and in Class. Prose

is found only in Cicero. The following list of citations is much more complete than that found in any lexicon: Plaut. Rud. 514; ibid. Men. 204. Cic. Cat. IV 10; Phil. V 20; Vat. 23; Sex. Rosc. 88; Phil. XI 4; Flacc. 35; Fin. 5, 32. Petr. Satyr. 125. Vulg. Psal. 106, 10; Prov. 24, 34; Prov. 30, 8. Ambr. Nab. 4, 16; ibid. 14, 57. Hier. Epist. 120, 1.

Section 58.

1. **Custos ergo tuarum es, non dominus facultatum:** note the striking hyperbaton in the separation of *tuarum* and *facultatum*. For the full significance of *dominus*, which seems to be used here in its legal sense, cf. Cic. Tusc. 3, 11: qui ita sit adfectus (he is speaking of an insane person) eum dominum esse rerum suarum vetant duodecim tabulae.

2. **aurum infodis terrae:** the use of the dat. instead of *in* with the *acc.* after *infodere* is Poetic, Silver, and Late. Cf. Caes. Gal. 7, 73: haec taleae . . . in terram infodiebantur; but cf. Verg. Aen. 11, 204-205: et corpora partim Multa virum terrae infodiunt. For further instances of the dat. in Ambr., cf. n. 6 below: cor tuum terrae infodisti, and Iac. 2, 5, 23: cor tuum terrae vivus infodias. On the use of the verb *infodere*, cf. also Sect. 16, n. 12.

3. **minister utique eius, non arbiter:** for the force of *arbiter* here, cf. Cod. Just. 4, 35, 21 (4th cent.): suae . . . quisque rei moderator atque arbiter; and for a similar contrast with *minister*, cf. Calp. Decl. 16: nec erat arbiter iudicii sui, sed minister alieni.

4. **utique:** this use of *utique* as a sort of intensive and explanatory particle in the sense of "indeed," "truly," "yes," is Late Latin. Cf. B.-G. s. v.; W. Hartel, Lucifer von Cagliari und sein Latin, Archiv III, 34.

5. Matt. 6, 21. The Vulgate reads: Ubi enim est thesaurus tuus, ibi est et cor tuum.

6. **ergo in illo auro cor tuum terrae infodisti:** cf. Sect. 16 (end): quantorum vitas in illo infoditis auro!; and Bas. 285 C (54 B), whom Ambr. follows here. Cf. further, Ambr. Iac. 2, 5, 22-23, where this same verse from Matt. is quoted and developed at some length. I cite only what bears directly on the present pas-

sage: multi defesso auro incubant, aurum eorum sub terra et cor eorum sub terra. cave ergo ne et tu cor tuum vivus infodias.

7. **vende . . . aurum et eme salutem,** etc.: Ambr. seems to have in mind Matt. 19, 21 ff., which he quotes just below. The word *salus* in this sense of "salvation" is Eccl. Latin.

8. **regnum dei:** a scriptural phrase. Cf. John 3, 3: non potest videre regnum Dei.

9. **redime tibi vitam aeternam:** in eccl. writers—through the influence of the Bible—*redimere* is used especially in the sense of "redeem," "buy back," as applied to the soul and all that pertains to its salvation. The phrase *vita aeterna* is not in itself Christian, as is sometimes stated, but already appears in Lucr. 5, 1175: aeternamque dabant vitam, and then in Verg. Aen. 12, 879: Quo vitam dedit aeternam. In these instances it is used to expressed immortality. In the Scriptures, however, and in the eccl. writers under scriptural influence—the expression takes on the specific Christian theological meaning of "everlasting life with God in Heaven after death." Cf. Matt. 19, 16: Quid boni faciam ut habeam vitam aeternam; and for numerous examples of the phrase in various eccl. authors, cf. T. L. L. 1, 1145, 57 ff.

10. **vera allego:** in this sense of "allege," "adduce," *allegare* is cited for Cic. Epist. 5, 4, 16 and Cluent. 39 (reading doubtful), but otherwise is found in Silver and, especially, in Late Latin. It is common particularly among the Jurists, who employ it in several technical senses. Cf. K.-Schm. s. v.; T. L. L. 1, 1667, 37 ff. For a similar phrase, cf. Ruf. Adamant. 2, 13: vera sunt quae allegat Adamantius.

11. **quia verba adstruo veritatis:** the verb *adstruere* is cited (not in Cic., once in Caesar) only 22 times in Prose and Poetry before Pliny the Younger. Cf. T. L. L. II 978, 37-42. In the meaning of *asseverare*—as here,—*affirmare, probare, ostendere,* etc., it is Late and found especially among the eccl. writers. Cf. K.-Schm. s. v.; T. L. L. II 979-980. Note that *veritatis* is used by antonomasia for *Dei.* Cf. Psalm 118, 43: Et ne auferas de ore meo verbum veritatis. . . .

12. Matt. 19, 21. The Vulgate reads: Si vis perfectus esse,

vade, vende quae habes et da pauperibus, et habebis thesaurum in caelo. Cf. Bas. 280 B-C (51 D).

13. **contristari:** on the use of this word, cf. Sect. 44, n. 3.

14. Mark 10, 23. Cf. Bas. 288 A (54 D).

15. **magis:** for *potius*. Cf. Sect. 15, n. 2.

16. **considera quia . . . potest:** or the use of the *quia*-clause instead of the acc. and infin., cf. Sect. 4, n. 1.

17. **potest mors eripere:** for the phrase, cf. Cic. Cluent. 171: Quid ei tandem aliud eripuit mors praeter sensum doloris.

18. **quia peteris:** cf. n. 16. The text here presents considerable difficulty, although the reading is based on the best Mss. and is adopted by the Benedictine editors and Schenkl. If it is correct, we have an example of *petere* used as a deponent verb—for the form *peteris* can only be assigned to the 2nd sg. pres. or fut. indic. of the passive. I can find no other instance, however, of *petere* being used as a deponent, and I am inclined to believe that the reading of some Mss. cited in the Benedictine footnote on this passage is closer to the original one. These Mss. have: *quid appetis* parva pro magnis . . . gratiae?

19. **caduca . . . aeternis:** in the eccl. writers, these Class. words acquire a specific theological meaning: *caducus* is used to designate all that is material, earthly, perishable, all that is useless or prejudicial to salvation; *aeternus,* as its opposite, is employed, naturally, to signify all that is spiritual, all that pertains to everlasting life with God in Heaven, all that is helpful to the soul's salvation. Cf. Ambr. in Psalm. 118, 4: Nativitas enim eorum est quae generantur in hoc saeculo, per quam intelligimus corporalia et materialia, quae sunt caduca; Mar. Victorin. ad Just. 16: ut diligas aeterna perpetua per mortalia et caduca perspicere; Lact. Inst. 5, 8, 6: ut fragilibus et caducis solida et aeterna praeferrent.

20. **thensauros pecuniae pro thensauris gratiae:** for the phrase, *thensauros pecuniae,* cf. Sect. 55, n. 5. For the thought, cf. Matt. 6, 19-20: Noli thesaurizare vobis thesauros in terra, ubi aerugo et tinea demolitur, et ubi fures effodiunt et furantur. Thesaurizate autem vobis thesauros in caelo, ubi neque aerugo neque tinea de-

molitur, et ubi fures non effodiunt nec furantur. Cf. further, Aug. Serm. 9, 20: noli parcere thesauris caducis, thesauris vanis, etc.

21. **isti . . . illi:** for *hi . . . illi.*. Cf. Sect. 4, n. 7.

Section 59.

1. **considera quia . . . possides:** on the *quia*-clause for the acc. and infin., cf. Sect. 4, n. 1.

2. **possidet . . . tinea, possidet aerugo, quae consumit pecuniam:** cf. Matt. 6, 20 (quoted under Sect. 58, n. 20); Ambr. Tob. 19, 65: quam pecuniam aerugo non possit obducere, non penetrare tinea; Iuvenc. 1, 611-617:

> Vanum est defossis terra invigilare talentis.
> Illic aerugo et tineae dominantur edaces,
> Cunctaque diripiunt fures egesta latebris.
> Condite thesauros vobis in vertice caeli;
> Non aerugo illos tineaeve aut horrida furum
> Factio diripiet. Vobis ubi condita res est,
> Illic corda etiam simili dicione tenentur;

Bas. 273 C (49 B), Cf. also, Plin. Nat. 33, 62: non robigo ulla, non aerugo, non aliud ex ipso quod consumat bonitatem (auri).

3. **quos . . . debitores:** note the hyperbaton.

4. Eccli. 31, 28. The Old Version and Vulgate read: Splendidum in panibus benedicent labia multorum, et testimonium veritatis illius fidele. The Greek is almost the same. Ambrose either quotes freely or employs some version that is lost. Sabatier cites the present passage as the only variant reading for this verse.

5. **patrem deum:** for the phrase, cf. Gal. 1, 1: sed per Jesum Christum, et Deum Patrem.

6. **faenus exsolvit:** the simple verb *solvere* is used more frequently than *exsolvere* in this sense of "pay."

7. **facit tibi debitorem filium:** in the De Tobia, Ambrose develops this thought on "spiritual interest" at some length. Cf. especially, Tob. 16, 55; ibid. 19, 65-66.

8. Matt. 25, 35-36. The Vulgate is the same, except that it has *cooperuistis* in place of *aperuistis.*

9. **quod enim unicuique minimorum conlatum est sibi dicit esse conlatum:** cf. Matt. 25, 40: Amen dico vobis, quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.

Section 60.

1. **nescis . . . struere divitias:** in this sense of "pile up money," etc., *struere* is Poetic and Silver Latin. Cf. Hor. Sat. 1, 1, 35: atque addit acervo, Quem struit; Petron. Satyr. 120, 85: Et quas struxit opes, male sustinet; Pers. 2, 44: Rem struere exoptas. Cf. also, Tac. Ann. 2, 22: Caesar congeriem armorum struxit. The phrase *divitias struere* is not cited under *divitiae* in the T. L. L.

2. **esto:** for the use of the second form of the imper., cf. Sect. 2, n. 17.

3. **pauper saeculo:** the earliest example I can find of the use of the simple abl. with *pauper* is Apul. Flor. 4, 24 (end): exemplis pauperior. The construction is very common in Ambrose, who also uses *in* with the abl.—a Poetic and Silver Latin usage. Cf. Hor. Epist. 2, 212: meo sum pauper in aere; Ambr. In Luc. 8, 13: sive itaque Lazarus pauper in saeculo, sed Deo dives.

4. **deo dives:** the abl. with *dives* is cited for Cic. S. Rosc. 93, but otherwise is Poetic, Silver, and Late. Cf. T. L. L. V 1589, 80 ff.; K.-Steg. II 1, 385. The statement in K.-Steg. regarding the use of the abl. with *dives,* that it is "poetisch und in nichtklassischer Prosa," should be modified in the light of the example cited in the T. L. L. for Cic. The phrase *deo dives* is cited first for Min. Fel. 36, 4. It is rather common in Ambrose; cf. e. g. dives est deo, below, and n. 3 above.

5. **dives fidei:** the use of the gen. with *dives* is almost entirely Poetic before Late Latin, the only instance in Prose cited in the T. L. L. being Val. Max. 8, 15, 2. Cf. T. L. L. V 1589, 62-79; K.-Steg. II 1, 441. On this use of *fides* in the Christian theological sense of "faith," cf. Kaulen, 19.

6. **dives simplicitatis:** the word *simplicitas* is used first in Prose by Livy. Cf. K.-Schm. s. v. *simplex.* It is especially common in

the Fathers, who were influenced by its use in the Bible (it occurs 23 times in the Vulgate). Cf. 2 Cor. 8, 2 (quoted below).

7. **dives sapientiae, dives scientiae divites deo:** both *sapientia* and *scientia* are used here in their scriptural sense of "wisdom and knowledge as regards the things of God." Cf. Rom. 11, 33: O altitudo divitiarum sapientiae, et scientiae Dei! For a more complete picture of the truly rich man, i. e. of one who is rich in the things of the spirit, cf. Ambr. Epist. 38. The entire letter is devoted to the definition of true riches and the truly rich.

8. **sunt qui in paupertate abundent et qui in divitiis egeant:** this absolute use of *abundare* and *egere* is already found in Cicero (cf. Parad. 6, 49: uter igitur est divitior . . . qui eget an qui abundat?) but becomes common only in the eccl. writers, who were influenced by the use of the words (particularly of *abundare*) in the Old Version and Vulgate. Cf. T. L. L. 1, 234, 76 ff.; Stöcklein, in Archiv VII 230-231 (especially). Stöcklein cites many examples of the absolute use of these verbs in the Old Version (*abundare* is frequently used to translate the Gk. περισσεύειν), Tertullian, Ambrose (the present passage is included), Augustine, etc. Furthermore, from the examples cited, it is quite evident that this paradox of "abounding in poverty and suffering want in riches" was a favorite one among the eccl. writers.

9. 2 Cor. 8, 2. This is a free rendering of the Old Version, which reads: profunda paupertas eorum abundavit in divitiis simplicitatis eorum. It is interesting to note that this quotation was missed by the Benedictine editors, by Sabatier, and by Schenkl. The Vulgate has: et altissima paupertas eorum abundavit in divitias simplicitatis eorum. For a discussion of the use of *in* with the abl. after *abundare*—a late construction found in the Old Version and subsequently in the eccl. writers—, cf. Stöcklein in Archiv VII 229 (the present passage is cited).

10. Psalm. 33, 11. The Vulgate is the same, except that it does not have *autem*. This quotation was also missed by the editors mentioned under n. 9.

11. **neque enim otiose scriptum est:** Ambrose uses *otiose* (preceded by a negative) a number of times in connection with Scrip-

ture passages in the meaning of *frustra*. Cf. Ambr. Fug. Saec. 2, 5: non enim otiose aŭtem nec superflue plerique hoc qui sequitur loco moveri videntur. For., Harper, and B.-G. give no examples of *otiose* being employed in this sense. For further examples in Ambr., cf. Petschenig's Index (vol. 64, 6) 461. For the same usage in Ambrosiaster, cf. Souter, 123-124.

12. Prov. 22, 7. The present passage is the only source for the Old Version reading of this verse cited by Sabatier. The Greek and the Vulgate give just the contrary meaning. The Gk. reads: πλούσιοι πτωχῶν ἄρξουσιν, καὶ οἰκέται ἰδίοις δεσπόταις δανιοῦσιν; the Vulgate has: Dives pauperibus imperat, et qui accipit mutuum servus est faenerantis.

13. **quia divites et domini supervacua et mala seminant, ex quibus fructum non colligant, sed spinas metant:** for the thought, cf. Prov. 22, 8 (Vulgate): qui seminat iniquitatem, metet mala (the Gk. has: ὁ σπείρων φαῦλα θερίσει κακά; the Old Version rendering is lost); Jerem. 12, 13 (Old Version): seminastis triticum et spinas messuistis (the Vulgate: seminaverunt triticum, et spinas messuerunt).

14. **supervacua:** the adj. is found in Livy only in the phrase *ex supervacuo* (2, 37, 8); otherwise, it is confined to Silver and Late Latin. Cf. K.-Schm. s. v. For its use here to denote what is "vain or useless to salvation," cf. Eccli. 3, 24: In supervacuis rebus noli scrutari multipliciter.

15. **fructum . . . colligant:** the phrase occurs first in Horace Epist. 1, 12, 1: Fructibus . . . quos colligis. For further instances, cf. T. L. L. III 1607, 65 ff.

16. **Et ideo:** cf. Sect. 38, n. 18.

17. **pauperibus . . . faenerabunt:** for the thought, cf. n. 12 above, and also, Prov. 17, 2 (Old Version): Est servus intelligens qui regat dominos stultos. . . .

18. **pauperibus . . . subditi:** the use of the perf. pass. part. *subditus* as an adj. in the sense of "subject," "subject to," is cited as Late, being especially common in the New Testament. Cf. Rom. 3, 19: Et subditus fiat omnis mundus Deo.

19. **spiritalia faenerabunt:** for both the subst. use and the meaning of *spiritalia,* cf. 1 Cor. 9, 11: Si nos vobis spiritualia seminavimus, magnum est si nos carnalia vestra metamus?

20. **dives rogabat . . . Lazarus faeneraret:** for the allusion, cf. Luke 16, 24, and Sections 19 and 52 above. Ambrose takes up the story of Lazarus and Dives a number of times in his works. Cf. e. g. In Luc. 8, 77; Off. 1, 15, 57; In Psalm. 118, 3, 17; ibid. 10, 35; Iob 2 (3) 5, 17; ibid. 3 (4) 3, 8; Hel. 8, 27.

21. **stillam aquae . . . faeneraret:** in Class. Latin, *stilla* is used only to designate a "drop" of some dense, fatty, gummy substance. Cf. Suet. Fragm. p. 319, 27 (Roth): gutta imbrium est, stilla olei vel aceti. In later writers, however, *stilla* is used in the sense of *gutta.* Cf. Vulg. Iob 36, 27: Qui aufert stillas pluviae. The verb *faenerare* in this extended sense of *praebere, donare,* is confined to Silver and Late Latin. Cf. T. L. L. VI 477, 21-46.

22. **istam implere sententiam:** on the use of *iste* for *hic* or *ille,* cf. Sect. 4, n. 7. The employment of *implere* in this sense of "fulfill," "carry out," is cited by For. and Harper first for Cic. Cluent. 51, but the reading, *implere,* is bracketted by Merguet and rejected by Clark (in the Oxford Text). The first certain instance I can find is in Liv. 1, 16: se omen impleturumque fata . . . ait. Subsequently in Silver and Late writers—especially the ecclesiastical, who were influenced by the frequent use of *implere* in both its literal and figurative sense in the Old Version and the Vulgate—we find a gradually increasing number of phrases. Cf. K.-Schm. s. v. I have collected the following examples from Ambrose: Iob 3 (4) 10, 27: voluntatem serpentis implevit; Fug. Saec. 7, 44: ut impleretur sententia; ibid. infra: cum sit divinae condicio impleta sententiae; Joseph 3, 14: ut sermo Iesu impleretur; Isaac 1, 1: et impleret sacrificium; Hel. 6, 18: hospitalis humanitatis implebat officium.

23. **domino faenerasti:** this absolute use of *faenerare* is cited once for Sen. Benef. 2, 10, 2; otherwise, for Eccl. Latin. Cf. T. L. L. VI 477, 14-20.

24. Prov. 19, 17. The Old Version reads: Faenerat Domino

qui miseretur pauperi; the Vulgate: Faeneratur Domino qui miseretur pauperis. The reading of *largitur* for *miseretur* is cited in Sabatier only for Ambrose. On spiritual lending and borrowing, cf. Sect. 59, n. 7, where references are given to Ambrose's *De Tobia.* This work takes up, in a detailed manner, the evils of material money lending, and contrasts them sharply with the great advantages to be derived from spiritual usury: almsgiving, mercy, etc.

Section 61.

1. **Pulchre autem . . . ita coepit:** this use of *pulchre* in connection with quotations from Scripture is very common in Ambrose. Cf. e. g. In Psalm. 118, 17, 12: pulchre addidit; Abr. 2, 6, 30: pulchre subiecit; Isaac 7, 60: pulchre dictum; Patr. 12, 58: pulchre autem . . . dixit, etc. In Class. Latin the employment of *pulchre* with verbs is much restricted and on the whole the construction savors strongly of the popular speech (the phrase *pulchre dicere,* however, is strictly Class., being found in Cicero). Cf. K.-Schm. s. v.

2. **hymnum deo concinens:** the word *hymnus* occurs in Silver Latin—e. g. Sen. Frg. 88,—but its use is mostly confined to the eccl. writers, by whom it is used in the sense of a "song of praise to God." Cf. Ambr. In Psalm. 118, Prolog. 3: Titulus autem psalmi Alleluia est, hoc est, "laus dei." In his *hymnis* vere deus laudatur, in quibus est peccatorum remissio; Aug. In Psalm. 148, 17: *hymnus* cantus est cum laude Dei. The word passed into Eccl. Latin through the influence of the Gk. ὕμνοι, a term long employed among the Greeks to designate songs of this character. The common phrases are *hymnum Deo dicere,* or *hymnum canere, cantare alicui.* Cf. K.-Schm. s. v. For these and similar phrases, cf. also, T. L. L. III 267, 4-10; III 289, 55-58; V 977, 79 ff. For the phrase *hymnum concinere,* cf. Aug. In Psalm. 43, 13: concinebantur hymni de ecclesia dei qui solent in pace concini—the only instance cited in the T. L. L.—The verb *concinere* in this transitive use is cited for Cic. Tusc. 1, 106; otherwise, for the Poets and Late writers. Cf. T. L. L. IV 53, 59 ff.

3. **ad Assyrium scriptum:** cf. Psalm. 75. The Old Version has: canticum pro Assyrio; the Vulgate: canticum ad Assyrios; the Greek: ᾠδή, πρὸς τὸν Ἀσσύριον.

4. **hoc est:** cf. Sect. 27, n. 11.

5. **adversus nequitiae spiritalis Assyrium:** cf. Eph. 6, 12: sed adversus principes et potestates, adversus mundi rectores tenebrarum harum, contra spiritualia nequitiae, in caelestibus; Ambr., Epist. 29, 33: et sumpseris arma Dei adversum spiritales nequitias, et astutiam diaboli qui pertentat sensus nostros fraude ac dolo.

6. **principem istius mundi:** Satan. Cf. John 12, 31: Nunc princeps huius mundi eicietur foras; 14, 30: Venit enim princeps mundi huius; 16, 11: Quia princeps huius mundi iam iudicatus est. These are the only instances of the expression in the New Testament.

7. **ita coepit.** this absolute use of coepi (i. e. with ellipsis of *dicere*) is confined in Class. Latin to Cicero's Letters and to the Poets; but from Livy on, it becomes more frequent. Cf. T. L. L. III 1422, 73-84; 1423, 1-5.

8. Psalm. 75, 2.

9. **in potentibus:** this use of *potens* as a subst. is found in Silver Latin, but is especially common in the Old Version, Vulgate, and eccl. writers. Cf. B.-G. s. v.

10. **in anima confitente:** in this sense of "confess," "give praise" (to God), *confiteri* is Eccl. Latin. Cf. T. L. L. IV 231, 1-31. Cf. also, Sect. 66, n. 6.

11. Psalm. 75, 2. The Old Version and Vulgate do not have *et* before *in*. On the spelling *Istrahel* for *Israel*, cf. Rönsch, 460-461.

12. **ipse est . . . in quo:** on this use of *ipse* for *is*, cf. Sect. 4, n. 7.

13. **profunda fides:** *fides* is employed here in its Christian sense. Cf. T. L. L. VI 689, 43 ff. The adj. *profunda* is not cited among the epithets of *fides* in T. L. L. VI 691, 13 ff.

14. **ad cognitionem dei:** this use of *cognitio* as applied to *deus*, etc., occurs several times in Cic. Nat. Deor. (cf. 1, 32: evellere ex animis conatur cognitionem deorum), but otherwise is found only in the Christian writers from Tertullian on. Cf. Vulg. Petr. 2, 1, 2: Et pax adimpleatur in cognitione Dei. Cf. T. L. L. III 1484, 75 ff.

Section 62.

1. Psalm. 75, 3.

2. **quietus affectus:** the word *affectus* is used once in Cicero (Tusc. 5, 47), but otherwise is confined to Poetic, Silver (mostly in Seneca and Quintilian), and Late Latin. It is a favorite word with Ambrose. Cf. T. L. L. s. v.; K.-Schm. s. v. For similar phrases, cf. Cic. Tusc. 2, 2: is vivere animo quieto nullo modo potest; ibid. Fin. 2, 25: ut animo quieto satiaret desideria naturae.

3. **nullis diversarum cupiditatum exagitatur fluctibus:** note the striking hyperbaton in *nullis . . . fluctibus*. For the phrase *diversarum cupiditatum*, cf. Cic. Cael. 12: Monstrum . . . diversisque . . . naturae studiisque cupiditatibusque conflatum; Ambr., Noe 10, 34: quasi diversarum cupiditatum mergitur aestu. For the phrase *cupiditatum . . . fluctibus*, cf. Ambr., Bon. Mort. 12, 57: noli timere a fluctibus corporalium passionum; Abr. 2, 3, 11: vel ecclesia tunditur saecularium curarum fluctibus; Epist. 38, 3: nullis exagitetur cupiditatum procellis. In this transferred sense with such dependent genitives as *curarum*, etc., *fluctus* is Poetic, Silver, and mostly Late Latin. Cf. Lucr. 6, 34: vovere curarum tristis in pectore fluctus. Cf. T. L. L. VI 948, 49 ff. Ambrose is especially fond of metaphorical expressions taken from the sea.

4. **nullis avaritiae turbatur procellis:** notice the hyperbaton in *nullis procellis* and cf. n. 3. For this transferred meaning of *procella*, cf. Cic. Cluent. 56, 153: vitam tranquillam et quietam remotam a procellis invidiarum; Ambr. Epist. 38, 3 (cited under n. 3 above).

5. **nullis divitiarum ignescit incendiis:** for this use of *incendium* in the sense of "passion" "burning desire," cf. Cic. Fin. 5, 70: quem cupiditatum incendiis inflammatum. Cf. further, Ambr. Joseph 4, 20: primum suis ardet incendiis et pectoris sui facibus exuritur, and Sect. 8, n. 14. The verb *ignescere*, in this transferred sense of "glow with passion," etc., is cited in For. and Harper as Poetic only.

6. **ipse est qui:** on *ipse* for *is*, cf. Sect. 61, n. 7.

7. **qui speculatur aeterna:** there is perhaps a vague allusion

here to Psalm. 75, 5: Illuminans tu mirabiliter a montibus aeternis. On *aeterna,* cf. Sect. 58, n. 19.

8. **et habitat in Sion:** cf. Psalm 75, 3: Et habitatio eius in Sion.

9. **confringens omnia spiritalium instrumenta bellorum, conterens arcus:** for the thought, cf. Psalm. 75, 4: Ibi confregit potentias arcuum, scutum, gladium, et bellum. The verb *confringere* is cited three times for Cicero (Flacc. 73, Cat. 4, 22, Verr. 1, 13), but otherwise is Early, Silver, and Late Latin. It is especially frequent in the Vulgate (used 103 times), where it is often employed to render the Gk. συντρίβειν. Cf. T. L. L. IV 255, 11. For the phrase *instrumenta bellorum,* cf. Cic. Acad. 2, 3: belli instrumento et adparatu; De Leg. 2, 45: duelli instrumenta; Liv. 21, 30, 9: instrumenta belli; and for further instances, cf. T. L. L. II 1844, 1-3. The only example given for Ambr. is Hel. 13, 48: tunc maximi crateres quasi instrumenta bellorum. For the phrase *spiritalium . . . bellorum,* cf. also Tert. Ieiun. 7: Habes formam praesidii etiam spiritalibus bellis necessarium. The Christian writers took many expressions from the language of the camp and employed them to describe the spiritual warfare which the Christian must wage against the powers of darkness in his struggle for salvation. Cf. Teeuwen, Sprachlicher Bedeutungswandel bei Tertullian, 101-120 (Näheres: Aus der Soldatensprache). Cf. especially 106-108. The verb *conterere,* in its literal sense, is found in Cic. Epist. 9, 25, 1, but otherwise is Early, Poetic, Silver and, especially, Late Latin, where it is found for the most part in the Old Version, Vulgate, and eccl. writers. It occurs in the Vulgate 198 times. For further statistics on its use in Cato, Celsus, etc., cf. T. L. L. IV s. v.

10. **ignita dirigens iacula:** the adj. *ignitus* is cited for Apul. and later writers. Cf. K.-Schm. s. v., Wölfflin, in Archiv VII 475. The latter says "that *ignitus,* which appears in Apuleius, Gellius, Min. Felix, and Julius Valerius, may have had a prototype in the archaic literature that is lost." He cites as parallels the participles *impiatus* and *impuratus,* which appear in Plautus and Terence, and then again in Apuleius, Min. Felix, and Tertullian. The verb *dirigere,* used of weapons, is cited first for Verg. Aen., 6, 57; and

in Prose, first for Val. Max. It is especially common in the Poets, and in the Vulgate. Cf. T. L. L. V 1241, 58 ff. For a similar phrase, cf. Sen. Phaedr. 813; totis iaculum dirige viribus.

11. **pectoribus . . . inurere passiones:** this figurative use of *inurere* is cited in For. and Harper only for Cicero and Livy. The usage is a favorite one with Cicero. Cf. Merguet, s. v. *inuro*. For a similar phrase, cf. Cic. Verr. 2, 163: quam acerbum dolorem sociorum . . . animus inusserint istius iniuriae? The subst. *passio* is Late Latin in all meanings. Cf. K.-Schm. s. v.; Goelzer (Jérôme) 73; (especially) Teeuwen, 44-46.

12. **cui deus lux est:** cf. Psalm 96, 11 (Old Version): Lumen orietur iusto, et rectis corde laetitia; the Vulgate has: Lux orta est iusto, etc.

13. **caligantium horrore tenebrarum:** the verb *caligare* is Poetic, Silver, and, especially, Late Latin, being cited but 42 times in all authors up to Trajan. Cf. T. L. L. III 156, 64-68. In its literal sense, as here, it is cited in Prose only for Curt. 10, 9, 4 and Colum. 1, 54; all other prose citations being for Late authors. The use of the pres. part. as an adj. is cited first for Curt. 10, 9, 4: solis ortus lucem caliganti reddidit mundo. For further instances, cf. T. L. L. III 158, 10-12. In both its fig. and lit. senses, the verb is rather common in Ambrose. On the use of *horror* in this sense of "that which causes dread," etc., cf. Sect. 25, n. 1. For the use of this same phrase *caligantes tenebrae,* cf. also Ambr. Off. 3, 15, 93: Iterum caligantibus tenebris operta erat terra. In the present passage, however, *tenebrae* seems to refer to spiritual darkness. Cf. Ambr. Spir. 1, 16, 163: Furem videlicet immundum spiritum esse significat, qui in bonorum operum luce gradientibus non possit abrepere: in tenebris autem saecularium cupiditatum, et inter oblectamenta terrestrium si quem ceperit voluptatum, omni virtutis aeternae flore despoliet.

14. **adversarius:** on the use of this word as a name for Satan, cf. Tert. Anim. 35: in diabolum transfertur adversarii mentio; Hier., In Eph. 4, 27: lingua Hebraea Satan appellatur, id est adversarius sive contrarius; Vulgate 1 Petr. 5, 8: quia adversarius vester diabolus tanquam leo rugiens circuit. Cf. T. L. L. 1, 846,

38-55. For other designations of Satan in Ambrose, cf. Petschenig's Index (vol. 64, 6) 428.

15. **locum habere:** for the phrase, cf. Cic. Off. 3, 117: apud eum quem habet locum fortitudo. . . .?

16. **principibus se . . . infundere:** this reflexive use of *infundere* in the sense of "enter," "infuse one's self into," is cited in B.-G. only for Ammianus. The similar use of the passive is cited only for Curtius (this use of *infundere* is not mentioned in For. or Harper). For further examples in Ambr., cf. Isaac 3, 9: deus verbum se ei totus infudit; Fug. Saec. 3, 16: infundens se omnibus spiritu et plenitudine; Bon. Mort. 7, 26: Ac ne forte quia infunditur anima corpori.

17. **infudit Iudae etiam proditori:** cf. Luke 22, 3: Intravit autem Satanas in Iudam.

18. **concidens tamquam in silva lignorum fidei ianuas:** cf. Psalm. 73, 5-6 (Old Version): Sicut in silva lignorum securibus exciderunt ianuas eius in idipsum. The Vulgate has *quasi* in place of *sicut*. For a detailed allegorical interpretation of this verse, cf. Ambr. Iob 4 (2) 7, 27-28.

19. **ingressum:** in this sense of "entrance," "passage-way," Late Latin, being cited in B.-G. only for Non. (p. 376); Hier. In Ezech. Lib. 14, ad 46, 19 ff.; Prud. Psych. 843.

20. **aeterni nominis tabernaculum:** cf. Psalm. 73, 7: in terra polluerunt tabernaculum nominis tui. Cf. also Ambr. Iob 4 (2) 7, 28: Ut polluerent divini nominis tabernaculum, quod in nobis est. sicut enim templum dei sumus, ita sumus et tabernaculum dei, in quo domini festa celebrantur.

21. **apostolatus:** Eccl. Latin. The T. L. L. cites only the present example for Ambrose. Add: In Psalm. 48, 12: Ceterum specialiter de Iuda locutus est proditore, qui sibi validus et dives apostolatus gloria videbatur; Exhort. Virg. 6, 39: Et apostoli, cum eligendus esset duodecimus apostolus in locum Iudae, sorte munus apostolatus deferendum arbitrati sunt; Vid. 10, 64: postea per apostolatus officium in ministerium Christi iam robusta surrexit.

22. **usurpator:** Late Latin. The word is regularly used, as here, in a derogatory sense. Cf. K.-Schm. s. v. *usurpare*.

23. **Dominus autem quasi pius inlustrat servulos:** for a probable allusion here, cf. Psalm. 30, 17: Illustra faciem tuam super servum tuum. On the use of *servulus* for *servus,* cf. Sect. 28, n. 17. The use of *quasi* in the sense of *ut* or *utpote* is very frequent in Ambrose. Cf. Petschenig's Index, (C. S. E. L. 64, 6) p. 465.

24. **eorum fulgentibus meritis:** as an adj., *fulgens* is mostly Poetic, Silver, and Late Latin. Cf. T. L. L. VI 1512, 45 ff. It is used especially among eccl. writers in a spiritual sense as here (ibid. 83 ff.). For the phrase, cf. Filastr. 139, 3: merita fulgentia praecurrebant; Pomer. 1, 2, 1: ubi ipsa civitas . . . meritis fulgentibus micat; Inscript. Christ. Rossi II p. 63, 6, 2: sed plus namque nitet meritis fulgentior amplis.

25. **claritate virtutum:** in its literal sense of "brightness," "clearness," *claritas* is Silver and especially Late Latin. The eccl. writers use it particularly of the "brightness" of God, the angels, and the saints. Cf. T. L. L. III 1268, 44-71. Note that the phrase *claritate virtutum* = *claris virtutibus* (cf. the preceding phrase, *fulgentibus meritis*). This use of an abstract noun derived from an adj. followed by the gen. belongs chiefly to Late Latin. It is especially common in the eccl. writers, who were influenced by the frequent employment of this construction (it is common in Hebrew) in the Latin Versions of the Bible. Cf. St.-Schm. 362; Gabarrou 185-186.

26. **tenebras mundi huius inluminat:** *tenebrae,* as often in Scripture, is used among the Fathers especially of the darkness of this world of material things and sin as opposed to the light of Heaven and virtue. Cf. John 8, 12: Qui sequitur me non ambulat in tenebris; Colos. 1, 13: Qui eripuit nos de potestate tenebrarum.

27. **hanc . . . gratiam:** a striking instance of hyperbaton.

28. **pacifici atque mansueti:** the adj. *pacificus* is cited in For. for Cic. Att. 8, 12, 4; Lucan. 7, 63; Mart. 8, 66; ibid. 12, 62. Otherwise it is Late, being found especially in the Vulgate, where it is used both as an adj. and as a subst. in the masc. or neut. pl. For its meaning here, cf. Matt. 5, 9: Beati pacifici: quoniam filii Dei vocabuntur. The adj. *mansuetus* (Class.) is used here substantively under Scriptural influence. Cf. Psalm. 36, 11: Man-

sueti autem haereditabunt terram. Cf. Ambr. In Psalm. 36, 22: Qui sunt mansueti, nisi quos nullus stimulus dissensionis exagitat, non ira perturbat, non saevitia exasperat, non rabies crudelitatis inflammat?

29. **habent apud deum gratiam:** for the thought and a similar expression, cf. Luke 1, 30: Invenisti enim gratiam apud Deum.

30. **sobria mentis suae tranquillitate fundati:** the use of *fundare* in expressions of this kind is Late, and almost entirely confined to Eccl. Latin. Cf. T. L. L. VI 1562, 30-59. Such phrases may be reminiscent of Eph. 3, 17: in caritate . . . fundati, and Colos. 1, 23: in fide fundati.

31. **insipientes autem corde turbantur:** cf. Psalm. 75, 6: Turbati sunt omnes insipientes corde.

32. **propriae exagitationis auctores:** the adj. *proprius* is very common in Late writers in the sense of *meus, tuus, suus* (especially), etc. This usage is simply a natural result of a tendency, already pronounced in Silver Latin, to employ the word in a rather unrestricted fashion. Cf. K.-Schm. s. v.; Svennung, 65. The latter cites the parallel use in Gk. of ἴδιος = ἑαυτοῦ. Cf. Blass-Debrunner, Neutestamentliche Grammatik, p. 164 (Sect. 286). The subst. *exagitatio* is Late Latin. Cf. B.-G. s. v. for a number of citations, including this passage. (For. cites only Theod. Priscian. VI 2, 1, and Harper, only Acro ad Hor. Sat. 2, 3, 208).

33. **desideriorum suorum volvuntur aestu:** Ambrose is especially fond of metaphors taken from the sea. Cf. n. 3 above. For some further instances of his use of *aestus* in this fig. sense, cf. In Psalm. 118, 5, 34: movetur aestus cupiditatum; ibid. 11, 18: ferventis libidinis lassabat aestu; Noe 10, 34: quasi diversarum cupiditatum mergitur aestu. Cf. T. L. L. 1, 1121, 45 ff. for copious examples from other authors. The fig. use of the word is already found in Cicero.

34. **quodam salo fluctuant:** the use of *fluctuare* in this transferred sense is Poetic, Silver, and Late. Cf. T. L. L. 943, 55 ff. The use of *salum* in the general sense of "sea" is mostly confined to Poetry in Class. Latin. The word is a favorite one with Ambrose who employs it frequently in both literal and figurative

meanings. Cf. In Psalm. 118, 5, 33: in salo saeculi huius fluctuas; Iob 4 (2) 5, 19: elevationes fluctuum saecularium . . . quas necesse est plurimas subeamus in istius salo vitae; Bon. Mort. 8, 35: et ipse vitae huius iactatur profundo, quamdiu in salo isto, tandiu inter naufragia.

SECTION 63.

1. **isti:** for *ei.* Cf. Sect. 4, n. 7.

2. **expresse.** in this sense of "expressly," "in certain fixed terms," Late Latin. Cf. K.-Schm. s. v.; B.-G. s. v.

3. **dicendo:** in Class. Latin the use of the abl. of the gerund to express manner or circumstance is rather rare, the present part. performing this function. This use of the gerund, however, was given considerable impetus by Ovid and Livy, and thereafter increased steadily, so that in late authors it is very common. Cf. St.-Schm. 447-448; K.-Steg. II 1, 751-753. In the vulgar speech, it must have been especially frequent, for it is this gerund form that has been perpetuated in the pres. part. of Spanish and Italian. Cf. Grandgent, pp. 49-50.

4. Psalm. 75, 6. The complete verse reads: Dormierunt somnum suum; et nihil invenerunt omnes viri divitiarum in manibus suis.

5. **nullum:** the use of *nullum* for *neminem* is cited as Early, Silver, and Late Latin. Cf. K.-Schm. s. v.

6. **qui largiri pauperi et dispensare non novit:** the verb *dispensare* is cited first for Plautus, then for Cicero and later writers. It is frequent only in Eccl. Latin. Cf. T. L. L. V 1401, 76-79. In its general sense of *pariter distribuere,* as here, it is Early, Silver, and Late. Cf. T. L. L. V 1402, 1-30. For a similar absolute use, cf. Mart. 12, 18, 24: dispensat pueris (vilicus). On the use of a compl. infin. after *novi,* cf. Sect. 16, n. 3.

7. **Is suarum servulus, non dominus facultatum est.** cf. Sect. 58: Custos ergo tuarum es, non dominus facultatum. On the use of *servulus,* cf. Sect. 28, n. 17. Note the hyperbaton in *suarum . . . facultatum.*

8. **non tamquam dominus et suis utitur:** note the ellipsis of *eis,* or some similar complement, after *utitur.*

9. **in huiusmodi ergo affectu:** note the hyperbaton. On *affectus,* cf. Sect. 62, n. 1.

10. **dicimus quod . . . sit:** for the construction, cf. Sect. 4, n. 1.

11. Psalm. 110, 10. The Old Version (Sabatier) reads: Intellectus bonus omnibus facientibus ea; the Vulgate has: Intellectus bonus omnibus facientibus eum (a literal rendering of the Gk.).

12. **intellectus:** the word appears first in Silver Latin (in Quintilian). Cf. K.-Schm. s. v. In the present passage it is obviously used in the same sense as in the Psalm quoted, where it translates the Greek, *σύνεσις.*

13. **et ideo:** cf. Sect. 38, n. 18.

14. **somno temulentiae consopitus obdormivit:** the subst. *temulentia* is cited first for Pliny and is rare. The following list of instances is much more complete than that in any lexicon. Plin. Nat. 14, 90; ibid. 14, 31; ibid. 14, 140; ibid. 148; Val. Max. 2, 5, 4; Ambr. In Psalm. 118, 4, 18; Virg. 3, 5, 25; ibid. Nab. 15, 63; Hier. Epist. 69, 9. Note that the expression *somno temulentiae* = *somno temulento* (cf. M. Cael. ap. Quint. Inst. 4, 2, 123: *ipsum* offendunt *temulento sopore* profligatum). This use of the gen. of the abstract. subst. in place of the corresponding adj. is Late Latin. It is mostly confined to the eccl. writers, who were influenced by the frequent employment of this common Hebrew idiom in the Latin Versions of the Bible. It is well to note, however, as Schmalz points out, that a very similar—if not identical construction—existed in the popular language (cf. Petron. Satyr. 94, 8: verecundiae verba), so that the ground was already prepared for the Hebrew influence. Cf. St.-Schm. 362. The verb *consopire* is rare. It is cited in the T. L. L. for Lucr. 6, 729; Cic. Tusc. 1, 92; 1, 117; Div. 2, 135. Hyg. Astr. 2, 4; 2, 8, 12. Suet. Claud. 44, otherwise, for Late Latin. For the whole expression, cf. Cic. Tusc. 1, 117: Quid melius quam in mediis vitae laboribus obdormiscere et ita coniventem somno consopiri sempiterno? Ambr. Hex. 3, 17, 72: Noe obdormivit consopitus a vino. The verb *obdormire* is also rare, being cited in Class. Latin only for Cic.

Tusc. 1, 92. Otherwise it is Early, Silver, and Late. It is used among the eccl. writers—under the influence of the Scripture—in the specific meaning of "fall asleep in death." Cf. Vulg. Act. 7, 59: obdormivit in Domino.

15. **somnum suum dormiunt:** cf. Psalm. 75, 6: Dormierunt somnum suum. The use of *dormire* in the sense of "die" is peculiar to Eccl. Latin. Cf. Teeuwen, Sprachlicher Bedeutungswandel bei Tertullian, 43-44 (Dormire—dormitio—requies—requiescere—refrigerium).

16. **hoc est:** cf. Sect. 27, n. 11.

17. **Christi quietem:** for this use of *quies,* cf. Is. 66, 1 (Vulgate): Et quis est iste locus quietis meae?

18. **non surgunt Christi resurrectione:** the verb *surgunt* seems to be used here in the sense of *resurgunt.* Tertullian was the first to employ the latter word in the specific Christian sense of "arise from the dead," and as a corresponding subst., he coined the word *resurrectio.* Cf. K.-Schm. s. v. *resurgere.* For the thought, cf. 1 Petr. 1, 3: Benedictus deus . . . qui . . . regeneravit nos in spem vivam per resurrectionem Iesu Christi ex mortuis.

19. Psalm. 3, 6. The Vulgate has: Ego dormivi, et soporatus sum; et exsurrexi, quia Dominus suscepit me. Ambrose seems to follow the Gk. in using *suscipiet,* as the Gk. has ἀντιλήμψεται.

Section 64.

1. **dormitant digni habiti increpatione caelesti qui ascenderunt equos:** cf. Psalm 75, 7: Ab increpatione tua Deus Iacob, dormitaverunt qui ascenderunt equos. The subst. *increpatio* is Eccl. Latin, being cited first for Tertullian. Cf. Kaulen 70; Goelzer (Jérôme) 71. The phrase *ascendere equum* seems to be cited first in Latin Prose for Suet. Iul. 61. Fur further instances, cf. T. L. L. II 755, 60-63. On the whole the use of *ascendere* without a prep., as applied to horses, ships, chariots, couches, etc., is mostly Poetic, Silver, and Late. Cf. T. L. L. II 755, 46 ff. The verb is especially common in the eccl. writers, who were influenced by its frequent use in the Latin Bible (it occurs more than 600 times in the Vulgate).

2. **quos refrenare:** in this literal sense, *refrenare* is cited in For., Harper, and B.-G. only for Curt. 4, 16, 3: refrenare equos iussi, qui vehebantur. . . .

3. **alibi:** in this meaning of "in another place," in a book, etc., *alibi* is cited for Cic. Att. 13, 12, 3, Varr. Ling. 7, 26, Liv. 26, 49, 1 (et al.), and then more frequently for Silver, and especially for Late Latin. Cf. T. L. L. s. v.; K.-Schm. s. v. (The word is not found in Caesar, and occurs only 3 times in Cicero).

4. Cant. 6, 11. This passage is the only one cited by Sabatier as a source for the Old Version reading of this verse. The Greek (which Ambrose evidently follows) has: ἔθετό με ἅρματα Ἀμειναδάβ. The Vulgate reads: anima mea conturbavit me, propter quadrigas Aminadab. To Ambrose with his great fondness for allegory, this verse made a special appeal, and we find it developed at some length in several of his works. It was but natural that it should recall to his mind the beautiful passage in Plato's Phaedrus, where the soul is represented as a charioteer driving the two winged steeds, one good, the other evil. Hence in his development of the verse, he adapts the Platonic myth to suit his purpose, employing it as the basis for a beautiful allegorical representation of the Christian soul coursing toward the goal of eternal salvation. Cf. Ambr. Isaac 8, 65: Ideoque ait anima: "Posuit me currus Aminadab." Anima, habet equos vel bonos vel malos. Boni equi virtutes animae: mali equi, passiones corporis sunt. Bonus ergo rector malos equos restringit et revocat, bonos incitat. Boni equi sunt quatuor: prudentia, temperantia, fortitudo, iustitia. Mali equi: iracundia, concupiscentia, timor, iniquitas. Interdum ipsi equi inter se dissident, et aut iracundia protendit, aut timor; et se invicem impediunt, et cursum retardant. At vero boni equi volant, et a terris ad superiora se subrigunt, animamque elevant; maxime si iugum habeant suave et onus leve dicentis: "Tollite iugum meum super vos; iugum enim meum suave est, et onus meum leve" (Matt. 11, 29). Ipse rector est, qui novit equos proprios gubernare, ut aequalis omnium cursus sit; velociores prudentia tardat, iustitia admonet flagello proprio segniores; temperantia mansuetiores, fortitudo duriores reddit. Novit copulare discordes, ne forte currum suum dissipent. Itaque licet intelligibili spectaculo videre unam-

quamque animam cum summo certamine ad caelum rapi, festinantes equos qui priores praeveniant ad bravium Christi, quorum prius imponatur palma cervicibus. Isti sunt equi subiecti fidei iugo, astricti vinculo caritatis, iustitiae frenis, retinaculis sobrietatis. Cf. also, Ambr. Isaac 8, 66; ibid. Virginit. 15, 94-97; Plat. Phdr. 246 AB; ibid. 253 C-257 A.

5. **caro:** in this sense of "the body," "the flesh," as opposed to the spirit, the word is confined to eccl. writers, although we find it employed in a very similar manner by Seneca. Cf. Sen. Dial. 6, 24, 5: omne illi (animo) cum hac gravi carne certamen est. Cf. T. L. L. III 484, 50 ff.

6. **vigor mentis:** the subst. *vigor* is cited first for Vergil; in Prose, first for Livy, who uses it mostly in the phrase *vigor animi.* The present phrase seems to have been used first by Quintilian. Cf. Quint. Inst. 11, 2, 3: alio mihi videtur mentis vigore constare. The two phrases are rather common in Ambrose—in a casual reading of his works I have noted the use of *vigor mentis* 17 times, of *vigor animi,* 8 times. Cf. also Ambr. Epist. 43, 14: Hic est νοῦς animae vigor, principatum animae et corporis sibi quasi rector vindicans; ibid. 16: Hoc igitur mentis vigore, ut revertar unde digressus sum. . . . Cf. K.-Schm. s. v.; Watson, 275.

7. **qui regit carnem et motus eius . . . cohercet:** on the government of the body by the mind, cf. Ambr. Iac. 1, 2, 4: Etenim cum deus hominem constitueret et in eo mores sensusque plantaret, tunc motibus eius regale imposuit mentis imperium, ut omnes sensus motusque hominis eius vigore ac potestate regerentur. For a similar use of *coercere,* cf. Cic. De Orat. 1, 194: et docemur . . . domitas habere libidines, coercere omnes cupiditates.

8. **prudentiae habenis:** cf. Ambr. In Psalm. 118, 19, 19: ne effrenata libertate luxuriet atque indomita fervens cupiditate habenas animi regentis abrumpat; ibid. Off. 1, 3, 12: habet suas habenas mentis sobrietas; ibid. Virginit. 15, 94: cuius figura refertur ad Christum qui . . . animam iusti velut currum agitator ascendens, Verbi habenis gubernat. Cf. also, Cic. Lael. 45: habenas . . . amicitiae.

9. **ascenderunt corporis voluptates:** on the use of *ascendere,* cf.

n. 2 above. The T. L. L. gives no example of such a daring metaphorical use of the verb as we have here.

10. **moderamine:** the word is Poetic and Late Latin for *moderatio*. Cf. K.-Schm. s. v. Ambrose keeps up the figure in his use of it here: cf. Ov. Met. 2, 48: Inque diem alipedem ius et moderamen equorum.

11. **gubernantes:** in this transferred meaning, *gubernare* is a favorite word of Cicero. Cf. Merguet II 434-435. It is very common in Ambrose.

12. **unde et:** on the use of *unde* = *igitur*, cf. Sect. 27, n. 7. The use of *et* = *etiam* after a subordinate conjunction is Late. Cf. Juret (Filastr.) 133-134.

13. **ascensores:** Eccl. Latin, being cited first in the T. L. L. for the Old Version.

14. **nuncupare:** cited in For. and Harper as mostly Early, Silver, and Late Latin. It is found especially in juridical language.

15. **disciplina et arte:** for the same phrase, cf. Plaut. Mil. 186: Earumque artem et disciplinam optineat colere; Cic. Leg. 2, 33: Quin haec disciplina et ars augurum evanuerit. For further examples, cf. T. L. L. V 1321, 50-53. In many of these, however, *ars* is used in a different sense from that in the example above.

16. **equos . . . agitat:** in this literal sense, *agitare* is mostly Poetic in Class. Latin. From the poets it passed into Silver Prose. Cf. T. L. L. 1, 1330, 17 ff. For the phrase, cf. Verg. Aen. 11, 770: Spumantemque agitabat equum.

17. **pro suo . . . arbitrio:** this phrase is a Late Latin equivalent for the Class. *ad arbitrium*. It is cited in the T. L. L. (II 414, 51-55) first for Apul. Met. 7, 12, and then for Tert. Spect. 21, and later writers. No example is cited for Ambrose. Add the present example, and Ambr. In Psalm. 118, 5, 2: pro suo arbitrio; ibid. In Luc. 10, 95: habens pro suo arbitrio potestatem; ibid. Virg. 1, 6, 25: nec pro arbitrio possidetur. Cf. also, K.-Schm. s. v. *pro*.

18. **currentes incitet:** note that Ambrose uses the phrase here in its strictly literal sense of "urge on running horses to greater

efforts." It is mostly found in Latin as a proverb. Cf. Cic. De Orat. 2, 186: currentem, ut aiunt, incitare. Cf. T. L. L. IV 1509, 22-26; Otto, Sprichw., 102 ff. Cf. our English, "to urge a willing horse."

19. **reflectat indomitos:** in its literal sense of "bend," or "turn back," *reflectere* is Poetic and Silver Latin.

20. **mansuetos:** in its literal sense of "tamed," etc., used of animals, cited in For. first for Varro Rust. 1, 20: iuvenci . . . erunt mansueti.

21. **pro sua voluntate convertat:** the phrase *pro voluntate* is Late, being cited in K.-Schm. (s. v. *pro* II, 384) first for Hier. Praef in Iesaiam. Cf. n. 17 above.

22. **unde:** used here in sense of *igitur*. Cf. Sect. 27, n. 7.

23. **Helias:** for the allusion, cf. 4 Kings 2, 11-12.

24. **quasi ad caelum ferretur:** the phrase *quasi ad caelum* is taken from the Old Version reading for 4 Kings 2, 11: Et ascendit Helias in commotione quasi in caelum. The Greek has the same: ὡς εἰς τὸν οὐρανόν; the Vulg. reads: per turbinem in caelum.

25. **clamavit ad eum:** the phrase is scriptural. Cf. Judges (Old Version) 12, 2: clamavi ad vos; and for further instances, cf. T. L. L. III 1251, 36-47.

26. 4 Kings 2, 12. This reading of the verse is peculiar to Ambrose. The Old Version has: Pater, pater, agitator Israel; the Gk.: Πάτερ, πάτερ, ἅρμα Ἰσραὴλ καὶ ἱππεὺς αὐτοῦ. The Vulgate: Pater mi, pater mi, currus Israel, et auriga eius. Cf. Sabatier 1, II, 598.

27. **populum domini:** a scriptural phrase. Cf. Hebr. 11, 25: magis eligens affligi cum populo Dei.

28. **hos currus:** for *hunc currum*. The use of the pl. for the sg. of this word is frequent in the poets, but rare in prose writers. The first instance cited for Prose in the T. L. L. is Plin. Nat. 7, 96. Cf. T. L. L. IV 1520, 1-4.

29. **ad divina currentes:** as a subst., *divinum -a* is already common in Class. and Silver Latin, being used to denote all that applies to the gods and the divine as opposed to the human and terrestrial.

Cf. Sen. Epist. 65, 16: nisi accessit philosophia et illum (animum) respirare rerum naturae iussit spectaculo et a terrenis ad divina dimisit. In the eccl. writers the word is used specifically to refer to what concerns God, Heavenly things, Heaven. In some instances it is even used to signify God himself. Cf. T. L. L. V 1625, 38 ff. On the *equos ad divina currentes,* cf. n. 4 above and the quotations given.

30. **moderatorem te . . . comprobavit:** this use of *comprobare* in the sense of "approve," with a personal object, is rare. The T. L. L. III 2164, 53-67 cites only the following instances before Fronto: Cic. Quinct. 76; Q. Rosc. 42; Att. 10, 1, 1; Arch. 31; Phil. 5, 28; Quintil. Inst. 10, 1, 130; Suet. Galba 16. The only example cited for the use of a double acc., as here, is Maximin. c. Ambr. 57: Christianos nos comprobastis. Add the present instance, and Filastr. 79, 7 (Marx).

31. **et ideo:** cf. Sect. 38, n. 18.

32. **bonus auriga certaminis victor aeterno praemio coronaris:** following the example of St. Paul, the early Christians took over a number of expressions from the language of the games and gave them an entirely Christian symbolical signification. Thus St. Paul's words in 2 Tim. 2, 5: Nam et qui certat in agone, non coronatur nisi legitime certaverit, mean according to the Christian interpretation "that no one will receive the reward of eternal life unless he has striven nobly in the contest of life under the banner of Christ." For further details on this symbolism, cf. the interesting résumé in Marucchi, Epigrafia Cristiana, Milan 1910, pp. 64-66, and De Waal's article on *Corona* in Kraus, Realencyclopädie der Christlichen Altertümer, 1, 333-336.

33. **in Ambacum propheta:** this use of *in* for *apud* in citing a place in an author is Late Latin. For the nice distinctions made in the use of these two prepositions in this connection, cf. K.-Schm. s. v. *in,* 1, 701. Schenkl gives the reading *Ambacum,* following the Mss. It is obviously a transliteration of the name as found in the Greek Version: *Ἀμβακούμ.*

34. **lectum est:** like *scriptum est,* this phrase may be considered as a sort of formula for introducing scriptural quotations. It is

very common in Ambrose. For a similar usage in Augustine, cf. K.-Schm. s. v. *legere.*

35. **ad ipsum dominum dictum:** on the use of *ad* with *dicere,* cf. Sect. 51, n. 1.

36. Hab. 3, 8. This reading agrees with the Old Version except that the latter has *equitatio tua* for *equitatus tuus.* The Gk. has *ἱππασία σου*; the Vulgate: quadrigae tuae.

37. **per diversa direxit:** the phrase *per diversa* is cited first for Sall. (?) Hist. Frg. 4, 77, then for Livy, Seneca, Tacitus, and later authors. Cf. T. L. L. V 1586, 26-23. No example is given for Ambrose. The verb *dirigere* in this sense of "send a person on some mission," etc., is Late Latin and very frequent. Cf. K.-Schm. s. v., and, especially, T. L. L. V 1248, 39 ff.

38. **toto orbe:** cf. Sect. 33, n. 11.

39. **evangelium praedicarent:** the subst. *evangelium* is Eccl. Latin. The same holds for *praedicare* in this Christian sense of "preach." Cf. Goelzer (Jérôme) 241; K.-Schm. s. v.

40. **ait quasi rectori equorum, non quasi ascensori:** The dat. with *aio* is found in Nep. and Liv., but the construction is mostly Poetic, Silver, and Late Latin. Cf. T. L. L. 1, 1459, 51 ff. The subst. *rector* in its literal meaning of "guider," "master," "driver" is mostly Poetic and Silver Latin. The first instance I can find of its use in connection with animals is Livy 21, 8 (an elephant driver); with horses, Ov. Ars 2, 433-434: rector . . . . retentet equos.

41. **eo quod . . . possit:** on the use of *eo quod,* cf. Sect. 7, n. 9.

42. **desidiosus.** As applied to persons, the first certain instance of its use seems to be in Varro, Rust. 2, Praef. 1. Otherwise this usage is Poetic, Silver, and Late. The adj., on the whole, is rather rare. Cf. T. L. L. s. v. No example is given from Ambrose.

43. **piger somnolentae . . . mentis:** the use of the gen. with *piger* is Poetic and very rare. K.-Steg. (II 1, 445-447) cite only Hor. Epist. 2, 1, 124: militiae . . . piger et malus, and Sil. 14, 264: non Naulocha pigra pericli Sederunt. The adj. *somnolentus*

is Late Latin, being cited first for Apuleius. Cf. K.-Schm. s. v.; Goelzer (Jérôme) 200. Note the hyperbaton in *somnolentae . . . mentis.*

44. **proferre . . . incessum:** for the phrase, cf. Plaut. Men. 754: gradum proferam, et progrediri properabo; Lucr. 4, 877: Nunc qui fiat uti passus proferre queamus.

Section 65.

1. **lectum est:** cf. Sect. 64, n. 34.

2. Gen. 49, 17-18. Ambrose seems to follow the Greek: *καὶ πεσεῖται ὁ ἱππεὺς εἰς τὰ ὀπίσω, τὴν σωτηρίαν περιμένων Κυρίου.* The Old Version: Et cadet eques retrorsum salutem expectans a Domino.

3. **etenim quia:** the particle *etenim* (Gk. *καὶ γάρ*) becomes frequent first in Cicero and other writers of the Golden Age. In general, it is rare in Silver Latin, but in late writers, it again becomes common. Cf. St.-Schm. 505; K.-Steg. II 2, 128.

4. **quia nemo sine lapsu est:** on this thought, which Ambrose takes up continually throughout his works, cf., especially, Apol. Dav. 1, 6, 26 where he quotes 1 Tim. 5, 24 and says: non invenitur quisquam inlibatus a culpa; habet quis bona merita, habet et vitia atque peccata. Cf. also Ambr. Iob 1, 6, 17: quia nemo inmunis est dapsus; Bon. Mort. 8, 35: tum quia unusquisque, quamdiu vivit, obnoxius est lapsui, nec senectus inmunis a crimine; Cain et Ab. 1, 3, 10; In Psalm. 118, 22, 27.

5. **etiamsi . . . ceciderit et . . . fuerit inflexus . . . pervenit:** on the mood and tense of *ceciderit* and *fuerit inflexus,* cf. Sect. 1, n. 9. For the use of the perfect forms of *sum* in compound tenses, cf. Sect. 37, n. 19.

6. **terrenis:** in the sense of what concerns this world as opposed to the world to come, *terrenus* is Eccl. Latin. Cf. K.-Schm. s. v.

7. **si tamen non abiciat spem resurgendi:** this use of *si tamen* = *si modo, si quidem,* is cited for the Bell. Alex. 63, 5, then for Ovid and later poets and prose writers. The use of the subjunct. is cited first for Columella. Cf. K.-Steg. II, 2, 429, 12; St.-Schm. 593. For the phrase *spem abicere,* cf. Thielmann in Archiv IV,

542-543; T. L. L. 1, 88, 43-46. It is cited first for Cic. Verr. 2, 59. For the use of *resurgere,* cf. Sect. 63, n. 18.

8. **manifestum est iudicium quod . . . habeatur:** on the use of the *quod*-clause in place of the acc. and infin., cf. Sect. 4, n. 1.

9. **reprehensibilis:** Late Latin. Cf. K.-Schm. s. v.; Rönsch 113; Goelzer (Jérôme) 138. For further instances of the word in Ambrose, cf. Hex. 2, 5, 20; Fug. Saec. 5, 26; In Psalm. 43, 60 (3 times); In Psalm. 118, 8, 17; Epist. 51, 9; Epist. 63, 13.

10. **in cantico Exodi:** the word *canticum,* though found in Cicero and the writers of Silver Latin, becomes frequent only in the eccl. authors, who use it for the most part of the Canticle of Canticles, Psalms, and other lyrical portions of the Bible. Cf. T. L. L. III 284, 49 ff.

11. Exod. 15, 21. The Vulgate has: equum et ascensorem eius deiecit in mare.

12. **in Zacharia:** for the use of *in* for *apud* here, cf. Sect. 64, n. 33.

13. **locutus est dominus dicens:** a scriptural phrase. Cf. Num. 6, 1: Locutusque est Dominus ad Moysen, dicens. Cf. Sect. 25, n. 3.

14. Zach. 12, 4. The Old Version reads: Percutiam omnem equum in stupore, et ascensorem eius in amentia. The Vulgate is the same, except that it employs the acc. after *in.* The Greek has: *ἐν ἐκστάσει . . . ἐν παραφρονήσει.*

15. **non dixit solum . . . sed et:** the use of *sed et* for *sed etiam* after *non solum* and similar expressions is cited first for Columella. Cf. K.-Steg. II 2, 59.

16. **equum poprium gubernare:** on the use of *proprius* for *suus,* cf. Sect. 62, n. 32. For the same phrase, cf. Mart. 9, 22, 14: Massyla meum virga gubernet equum.

17. **equus. . . . fertur in praeceps:** cf. Ambr. Abr. 2, 7, 43: (equus) fertur in praeceps et ascensorem suum proicit in mare istud huius saeculi. For further parallels: cf. Liv. 5, 47; in praeceps deferri; Tac. Ann. 4, 22: in praeceps iecit; ibid. Ann. 6,

49: iacto in praeceps corpore; Hor. Sat. 1, 4, 30: quin per mala praeceps Fertur.

18. **in praerupta et periculosa:** this subst. use of *praeruptus* seems to be cited first for Liv. 27, 18: ut per praecipitia et praerupta salientes fugerent; of *periculosus,* for Sen. Dial. 1, 4, 8: in castris quoque periculosa fortissimis imperantur.

19. **raptatur:** the verb is mostly Poetic (for Cicero, Merguet cites only Sest. 145; Dom. 59).

20. **Quid . . . vobis in equis confiditis:** the use of *in* with the abl. after *confidere* is peculiar to eccl. writers. It is a construction due to Greek influence. Cf. Jerem. 7, 8 (Vulgate): Ecce vos confiditis vobis in sermonibus mendacii, and the Greek: *εἰ δὲ ὑμεῖς πεποίθατε ἐπὶ λόγοις ψευδέσιν.* Cf. T. L. L. IV, 208, 39 ff.

21. Psalm 32, 17. The Old Version has: falsus . . . in salutem; the Vulgate: fallax . . . ad salutem.

22. **quid in curribus plauditis:** *vobis* is to be supplied (cf. *vobis confiditis* above). Cf. Hor. Sat. 1, 1, 66: at mihi plaudo ipse domi; Plin. Epist. 9, 14: nec ipse tibi plaudis.

23. Psalm 19, 8-9. The Vulgate reading is the same except, that for the words *domini magnificamur,* it has *Domini Dei nostri invocabimus. magnificabimur* is a literal translation of the Greek: *μεγαλυνθησόμεθα.*

24. **nolite amare adhinnientes . . . fremitu libidinis excitari:** the verb *adhinnire* is cited in the T. L. L. for Plaut. Cist. 307; Cic. Pis. 69; Ov. Ars 1, 280, Rem. 634; Plin. 35, 95; otherwise, for Apuleius and later writers. The only citations given for Ambrose are: In Psalm. 36, 32, and Hex. 6, 3, 10. To these add: In Psalm. 118, 4, 8: et non etiam equi adhinnientes; ibid. 118, 10, 11: equum adhinnientem feminis; Exhort. Virg. 7, 48: ille sicut equus adhinniens in libidinem; Hel. 16, 59: fiunt ex hominibus adhinnientes. For the thought, cf. Ambr. In Psalm. 36, 32: ut refugiat equorum libidinem adhinnientem, and In Psalm 118, 4, 8: Qui autem corporea feminarum capiuntur libidine, caro sunt; atque utinam caro tantum, et non etiam equi adhinnientes: "Quia in uxorem," inquit, "proximi sui adhinniebat" (Jerem. 5, 8). For the trop. use of *fremitus* as applied to incorporeal things, the T. L. L. cites

only Val. Max. 8, 15, 7: fremitu invidiae; Sen. Epist. 94, 59: in tanto fremitu . . . falsorum; Amm. 21, 5, 3: contra rumorum fremitus; Ps. Rufin. in Os. 12, 1: inter comminationis fremitus; Aug. Civ. 5, 14: tanto fremitu offensionis humanae. Cf. T. L. L. VI 1281, 45-49.

25. **terribilis est dominus et cui nemo . . . resistere:** cf. Psalm. 75, 8: Tu terribilis es, et quis resistet tibi? et tunc ira tua; ibid. 12-13: Terribili et ei qui aufert spiritum principum, terribili apud reges terrae.

26. **iudicium caeleste iaculatur:** cf. Psalm 75, 9 (Old Version): De caelo iactasti iudicium, a literal rendering of the Gk. ἐκ τοῦ οὐρανοῦ ἠκόντισας κρίσιν. The Vulgate has: De caelo auditum fecisti iudicium. For the phrase *iudicium caeleste,* the T. L. L. (III 72, 35-36) cites Hil. in Matt. 21, 6; ibid. Trin. 6, 37; Vulg. Macc. 9, 4; Claud. 22, 208; Boeth. Herm. Pr. 2, 10 p. 143. To these, add the present instance, and Ambr. Apol. Dav. 1, 4, 4: *iudicio caelesti.*

Section 66.

1. **bonum est ut iam quiescatis:** the extension of the use of the subst. clause introduced by *ut* as the subject of many impersonal expressions (after the analogy of this construction with verbs of "happening," etc.) is characteristic of Late Latin, the ordinary Class. construction being in most cases the acc. with infin. Cf. K.-Steg. II 2, 242-243, Dräger II, 274. K.-Steg. cite *optimum est ut* but not *bonum est ut.* Dräger, however, cites the latter for Aug. Civ. 11, 21: bonum esse vidit ut faceret. For a further example in Ambrose, cf. Abr. 1, 3, 21: bonum est ut rationem praeveniat fides. For the infin., cf. Ambr. Abr. 2, 5, 21: bonum est congruere principium et finem; Parad. 14, 71: bonum est condemnari in peccato; In Luc. 4, 30: bonum est uti potestate, studere honori. Before Tertullian the phrase *bonum est* = *bene est* is cited only for Cato, Agr. 157, 7; ibid. Ad Fil. Frg. 1 p. 77 (quoted in Plin. Nat. 29, 14); Publil. B 4; Prop. 2, 34, 24. Cf. T. L. L. III 2100, 17 ff.

2. **a flagitiis feriantes:** the pres. part of *ferior* is not cited among the forms of the verb listed in the T. L. L. VI 517, 8-17, nor does it appear in Neue-Wagener III 43. In its extended

meaning of *cessare ab opere, quiescere,* etc., *ferior* is Late Latin, being cited first in this sense for Ambrose. Cf. T. L. L. VI 518, 61 ff. The word is quite common in his works (e. g. the T. L. L., without pretending to completeness, cites 23 instances). To the list of citations given in the T. L. L. for the form *feriari* add: Ambr. Hel. 4, 6.

3. **ideo:** this absolute use of *ideo* as a conclusive particle is confined to Early, Silver, and Late Latin. Cf. St.-Schm. 597, and K.-Steg. II 2, 146, who cite only Plaut. Most. 1028; Phaedr. 4, 24, 15; Plin. 2, 45 (bis). It becomes more frequent in later writers.

4. Gen. 4, 7. This Old Version reading is a literal rendering of the Gk.: ἥμαρτες; ἡσύχασον. The Vulgate is considerably different.

5. **modum . . . poneret:** the phrase seems to have been employed first by Verg. in Aen. 7, 129: haec (fames) nos suprema manebat Exitiis positura modum. Cf. further, Ambr. Bon. Mort. 7, 28: nullus cupiditati modus ponitur; Joseph 6. 28: modum nullum ponens furori.

6. **cogitationes vestrae confiteantur domino:** cf. Psalm 75, 11: Quoniam cogitatio hominis confitebitur tibi. The use of *confiteri* in the Christian sense of "confess one's sins," or "glorify," "praise God," is Eccl. Latin, being cited first for Tertullian. Cf. T. L. L. IV 228, 15 ff.; 231, 11-31; (especially) Teeuwen, Sprachlicher Bedeutungswandel bei Tertullian, 74-87 (Confiteri—negare—confessio—negatio).

7. **non . . . dicatis:** on this use of *non* for *ne,* cf. Sect. 40, n. 5.

8. 1 Cor. 4, 4. The Vulgate (following the Gk.) has: Nihil enim mihi conscius sum, otherwise the same.

9. **qui confitetur domino et reliquias cogitationis adhibuerit ad confessionem diem festus mentis celebrabit arcano:** Cf. Psalm 75, 11: Quoniam cogitatio hominis confitebitur tibi: et reliquiae cogitationis diem festum agent tibi. The subst. *confessio* takes on several new meanings among the eccl. writers: (1) *confessio peccatorum* = "confession of sins," the Gk. ἐξομολόγησις; (3) *confessio fidei* = *martyrium,* then *doctrina, fides confessa;* (3) *confessio*

laudis = laudatio; (4) it is sometimes used to designate the tombs of the martyrs themselves. Cf. T. L. L. IV 190, 36 ff. Cf. n. 6, above. For the phrase *mentis arcano,* cf. further, Ambr. Cain et Ab. 1, 8, 30: perfectae . . . Trinitati, interiore *mentis arcano,* hoc est, similaginis spiritalis sanctus patriarcha sacrificium deferebat; ibid. 1, 9, 35: cubiculum tuum, *mentis arcanum,* animique secretum est. In hoc cubiculum tuum intra, hoc est, intra in alta praecordia, totus ingredere de corporis tui exteriori vestibulo, et claude ostium tuum; Virginit. 4, 19: Non tollitur Christus . . . nec de suae virginis secreto, et piae *mentis arcano.* Cf. also, T. L. L. II, 436, 45 ff. The subst. use of *arcanum* is not cited for Prose before Livy, and phrases like *arcanum mentis* are confined to Late Latin (the T. L. L. cites no examples from Ambrose).

10. **et epulabitur non in fermento . . . et veritatis:** an adaptation of 1 Cor. 5, 8: Itaque epulemur non in fermento veteri, neque in fermento malitiae, et nequitiae, sed in azymis sinceritatis et veritatis.

Section 67.

1. **conclusione:** in this sense of *finis, conclusio* is cited for Cic. ad Q. Fr. 1, 1, 46, otherwise, for Late Latin; being found especially in the eccl. writers. Cf. Hil. in Psalm. 127, 11: quod propheta psalmi ipsius conclusione testatur dicens. Cf. T. L. L. IV 78, 80 ff.

2. **conversus ad vos:** the use of the perfect pass. part of *convertere* with *ad* in the sense of "turning toward a person" (or place) is cited first in Prose for Livy 4, 42: itaque modo ad eum conversus . . . quaerebat. Cf. T. L. L. IV 858, 50 ff.

3. Psalm 75, 12. Both the Old Version and Vulgate have: *vovete;* the Gk. reads: εὔξασθε.

4. **dies instat:** this use of *dies* in the sense of the "day of death" is Early, Silver, and Late Latin. Cf. Sen. Suas. 4, 3: nihil metueritis oppressit dies; Ambr. Bon. Mort. 12, 52: cum dies advenerit, proficiscamur. Cf. T. L. L. V 1032, 32-46 (Ambrose is not cited).

5. **orate pro peccatis vestris:** for the development of the use of *pro* with *orare* (it is cited first for Brutus in Cic. ad Br. 1, 16, 2),

and with similar verbs, cf., especially, Svennung Orosiana, 35-37. The construction becomes gradually extended, until, finally, *pro* is used by Late writers to express cause and purpose after these verbs. For the present phrase, cf. Vulg. Lev. 16, 34: ut oretis pro filiis Israel, et pro cunctis peccatis eorum semel in anno (Cf. the Gk.: . . . ἐξιλάσκεσθαι περὶ τῶν υἱῶν Ἰσραὴλ ἀπὸ πασῶν τῶν ἁμαρτιῶν αὐτῶν)

6. **reddite . . . munera:** note the hyperbaton.

7. **ab ipso:** on this use of *ipse,* cf. Wölfflin, Zur Geschichte der Pronomina demonstrativa, in Archiv XI (368-393) 390: "We must not consider *ipse,* when it refers to Christ, as an equivalent of *is,* but we should give it something like the force of ὁ κύριος." Cf. also, Svennung, 67.

8. **dona . . . mea et data mea:** cf. 1 Paralip. 29, 14: tua sunt omnia: et quae de manu tua accepimus, dedimus tibi.

9. **quae offertis mihi dona data sunt mea:** note the unrestrained use of hyperbaton. A normal order would be: dona quae mihi offertis data mea sunt. The use of *data* as a subst. in the neut. pl. is confined, in Early and Class. Latin, almost entirely to poetry. However, it is found at least once in Cicero. Cf. Lael. 16, 58: ratio acceptorum et datorum.

10. **dedi vobis atque donavi:** for a similar use of these verbs together, cf. Plaut. Mil. 1205: donavi dedi quae voluit.

11. Psalm 15, 2. Both the Old Version and the Vulgate have *eges* for *indiges.*

12. **ideo:** cf. Sect. 63, n. 3.

13. **humilitas est quae oblata commendat:** in this sense of "humility," *humilitas* is Eccl. Latin. Cf. K.-Schm. s. v. *humilis.* The subst. use of the perf. part. pass. of *offerre* is not cited in For., Harper, or B.-G. Note that the word is employed here in the sense of *oblationes,* the common eccl. term for "offerings." "oblations."

14. Hebr. 11, 4. The reading is the same as the Vulgate, except that the words *quam Cain* are omitted here after *Abel.*

15. **Super Cain fratris munera placuit munus Abel:** for the allusion, cf. Gen. 4, 4 ff. This use of *super* in the sense of "more

than" is Late Latin, although we find some close analogies in Silver writers. Cf. e. g. Plin. Epist. 7, 13, 2: super omnes beatus. The eccl. writers were undoubtedly influenced also by this use of the word in the Latin Versions of the Bible, in which it was frequently employed to render the Gk. ὑπέρ (which had acquired this meaning, especially in later Greek). Cf. Kaulen 259; K.-Schm. II 626, 4; St.-Schm. 375 Anm. 3; Salonius, 118-188. On ὑπέρ, cf. Blass-Debrunner, p. 109 (Sect. 185, 3).

16. **nam unde . . . placet:** in interrogative sentences expressing wonderment, etc., at what has just been said, it is customary, in Class. Latin, to attach *nam* to the interrogative word (cf. *quisnam, quidnam,* etc.). Its employment before the interrogative word, as here, is confined to the Comic and Augustan Poets. Cf. St.-Schm. 504 (265); K.-Steg. II 2, 116.

17. **fide ditior, sobrietate locupletior:** on the abl. with *dives,* cf. Sect. 60, n. 4. Its use with *locuples* is Poetic and Silver Latin. Cf. K.-Steg. II 1, 385. *sobrietas* is not cited before the Silver Age (Seneca and Val. Max.). It is a favorite word with Ambrose, who employs it for the most part in the sense in which it is used in the Latin Version of the New Testament—it translates the Gk. σωφροσύνη. For the precise signification of this word, cf. Cic. Tusc. 3, 16-17: eamque virtutem σωφροσύνην vocant, quam soleo equidem tum *temperantiam,* tum *moderationem* appellare, non numquam etiam *modestiam.* . . . Eius enim videtur esse proprium motus animi adpetentis regere et sedare semperque adversantem libidini moderatam in omni re servare constantiam; cui contrarium vitium *nequitia* dicitur. Cf. also, Plat. Rep. 4, 430 E; Arist. Rhet. 1, 9, 9.

18. Psalm. 67, 30.

19. **motus proprios regentibus . . . dominus delectatur:** for the thought here, cf. Sect. 64: qui regit carnem et *motus* eius. For the force of *motus,* cf. Cic. Off. 2, 5: Etenim virtus omnis tribus in rebus fere vertitur . . . alterum cohibere motus animi turbatos, quos Graeci πάθη nominat, appetitionesque, quas illi ὁρμάς, obedientes efficere rationi. Cf. also, n. 17 above. On the use of *proprius* for *suus,* cf. Sect. 62, n. 32.

20. **qui corporali lasciviae mentis dominentur imperio:** the

adj. *corporalis* is cited first for Seneca's Letters. It is especially frequent in the eccl. writers. Cf. T. L. L. s. v.; K.-Schm. s. v. The employment of the dat. after *dominari* is Poetic and Late Latin. Cf. K.-Schm. s. v.; St.-Schm. 372; K.-Steg. II 1, 319 (e). The last cite the analogous Gk. usage: *βασιλεύειν, ἀνάσσειν τινί.* For the thought in *mentis dominentur imperio,* cf. Cic. Rep. 1, 38: et illud vides, si in animis hominum regale imperium sit, unius fore dominatum, consilii scilicet (ea est enim animi pars optima), consilio autem dominante nullum esse libidinibus, nullum irae, nullum temeritati locum.

21. **orate . . . munera:** cf. Psalm 75, 12 (quoted above).

22. **reddite in paupere, in egeno solvite, in illo inope faenerate, quem . . . non potestis. quem ultorem facite debitorem:** for the thought here, cf. Sections 59 and 60, and the references cited. On *egenus,* cf. Sect. 45, n. 3. The use of *in* seems strange, unless it is to be taken as expressing a purely local relation. In this case the poor man must be considered a repository, as it were, in which gifts to God are placed.

23. Psalm 49, 9-10.

24. **quiquid optuleritis, meum est:** on the tense and mood of *optuleritis,* cf. Sect. 1, n. 9.

25. **totus orbis est meus:** cf. Psalm 49, 12: meus est enim orbis terrae, et plenitudo eius. On *totus orbis,* cf. Sect. 33, n. 11.

26. **studium devotionis et fidei:** in the sense of "zeal," "piety," "faith," *devotio* is Late, being common especially among eccl. writers. Cf. T. L. L. V 879, 19 ff., and K.-Schm. s. v. *devovere.* Ambrose is fond of using the two words together: cf. Hex. 4, 2, 7; Iob 2 (3) 4, 14; ibid. 4 (2) 7, 28; Isaac 4, 21; Abr. 1, 5, 32; Cain et Ab. 2, 1, 6; Apol. Dav. 1, 10, 51; In Psalm. 118, 8, 5.

27. **non sacrificiorum ambitione delector:** the use of *ambitio* in the sense of *pompa, sollemnitias,* "display," is cited for Tacitus, and then for Tertullian and other late writers. Cf. T. L. L. I 1854, 65 ff. (No citations are given for the word, in any meaning, from the authentic works of Ambrose). Cf. Tac. Germ. 27: Funerum nulla ambitio: "There is no ostentation in burial." Cf. Gudeman's note on this passage for a detailed account of the word

in this sense. On the use of the gen., cf. Sect. 62, n. 25. For the thought, cf. Ambr. Fug. Saec. 6, 33: In quo, inquit, comprehendam Dominum? comprehendam in holocaustis? non in decem millibus haedorum, non in milibus arietum, non in fructibus impietatis reconciliatur Dominus, et peccata redimuntur, sed in bona vita Domini, gratia comprehenditur.

28. Psalm 49, 14.

Section 68.

1. **sic accipiamus quoniam dixit . . . praemisit . . . subtexuit . . . praedicavit:** Ambrose frequently uses the verb *accipere* in this sense of "understand," "interpret." Cf. In Psalm. 118, 15, 9: sed et sic potest accipi; ibid. 18, 37: accipiamus et sic; Apol. Dav. 1, 10, 55: possumus et ita accipere. The verb is already so employed in Early and Class. Latin, but the usage becomes much more frequent among the later writers, especially the grammarians and commentators. Cf. T. L. L. I 308, 36 ff. On the use of a clause introduced by *quoniam* instead of the acc. and infin., cf. Sect. 4, n. 1. Note that Ambrose summarizes here the contents of Psalm 75 (from verse 6 to the end).

2. **obdormisse somnum suum divites:** cf. Sect. 63, notes 14-15.

3. **increpationes domini praemisit in eos:** on *increpatio,* cf. Sect. 64, n. 1. On the frequent use of *praemittere* in Ambrose in the sense of "state first in order," etc., cf. Sect. 7, n. 6.

4. **terrorem subtexuit:** in the sense of "add to," "append," *subtexere* is found in Nepos, Livy, and later writers. Ambrose seems to employ the word in the more specific meaning of "add next," "state next in order." Cf. Ambr. Fid. 3, 9, 60 where, as in the present instance, it follows *praemittere*: ita hic quoque ante praemisit creaturam carnis, et subtexuit assertionem divinitatis.

5. **nec divites:** on the use of *nec* for *ne . . . quidem,* cf. Sect. 17, n. 3.

6. **conversus ad universos ait:** on *conversus* cf. Sect. 67, n. 2. In the sense of *omnes, universi* is Late Latin. Cf. Sect. 35, n. 5.

7. Psalm 75, 12. For *orate* the Old Version and Vulgate have *vovete;* the Greek: εὔξασθε. For *offerunt* the Old Version has *adferent;* the Vulgate: *affertis;* the Greek: οἴσουσιν.

8. Acts 10, 35.

9. **divitias struant:** cf. Sect. 60, n. 1.

10. **condant pecuniam:** for the same phrase, cf. Cic. Cluent. 72: pecuniam conderat; for further instances, cf. T. L. L. IV 148, 66-70.

11. **auri aggerent argentique thensauros:** the verb *aggerare* (from *agger*) is cited first for Vergil, who employs it 5 times (cf. Wetmore). Otherwise its use is confined to Silver and Late Latin. The T. L. L. I 1311, 27 ff. does not cite any instances of its being used of "money," "treasure," etc.; nor does it give any example of its use in Ambrose, except Heges. 4, 15, 1: caesorum cadaveribus aggerata moles. The phrase *auri . . . argentique thensauros* is used probably under Scriptural influence. Cf. Sect. 55, n. 5, and further, Dan. 11, 43 (Vulgate): Et dominabitur thesaurorum auri et argenti.

12. **aliud non habetis:** there seems to be an ellipsis of *quicquam* here. Cf. e. g. Cic. Leg. Agr. 2, 78: neque . . . quicquam aliud deesse video; and, for many other examples, cf. Merguet, s. v. *alius*.

13. **hoc solum habetis, quod est auro . . . et argento:** for the thought, cf. Acts 3, 6: Argentum et aurum non est mihi, quod autem habeo, hoc tibi do.

14. **a domino: non receditis:** the phrase is scriptural. Cf. Wisd. 3, 10: qui neglexerunt iustum, et a Domino recesserunt.

15. Eph. 2, 13. The Vulgate reads: vos qui aliquando eratis longe, facti estis prope.

16. **per divitias ac potentiam . . . propter avaritiam:** note that *per* is used in exactly the same sense as *propter*. The causal use of *per* developed quite naturally from its instrumental use and is found throughout the whole period of Latinity. It is only in Silver and in Late Latin (especially) that its employment in this sense becomes frequent. Cf. Bonnet (Grég.) 591; St.-Schm. 405-406; K.-Steg. II, 1, 557.

17. **ut eiecit . . . de paradiso:** in Class. Latin, the prep. employed with *eicere* to denote "place from which," is regularly *ex*. For Cicero's Speeches, Merguet cites 22 examples for *ex*, and one

each for *a* and *de:* Arch. 22: nos hunc . . . de nostra civitate eiciemus; Quinct. 83: a suis dis penatibus praeceps eiectus. For a detailed treatment of the use of *de* with *eicere* and similar verbs, cf. Guillemin 15-24. The subst. *paradisus,* in this specific meaning of the "Garden of Eden" is Eccl. Latin. N. B. For., Harper, and B.-G. do not cite this use of the word before Jerome. In its general meaning of "park," it is cited first for Gellius.

18. **flagitia propria relegaverint:** on the use of *proprius* for *suus,* cf. Sect. 62, n. 32.

SECTION 69.

1. **positi:** this use of *positus* as an adj. with persons, in the sense of "residing," "stationed," "being," is late, and confined, it seems, to Eccl. Latin. Cf. Tert. Spect. 25: recogitabit *positus* illic ubi nihil est de Deo?; Arnob. Nat. 2, 51: nec in lumine *positus* cogitationis incedit; Tob. 1, 2 (Vulgate): cum captus esset . . . , in captivitate tamen *positus,* viam veritatis non deseruit. Cf. B.-G. s. v., and especially Souter, Ambrosiaster 125-126 who cites many examples. Cf. also Svennung, Orosiana, 141, where a parallel use of *constitutus* = ὤν is cited and corroborated by a number of instances.

2. Psalm 75, 12-13.

3. **eo quod nullo redimatur divitis praemio:** on the use of *eo quod,* cf. Sect. 7, n. 9. The verb *redimere* seems to be used here in the sense of "buy off" (with a bribe), a meaning it acquired under the Empire. Cf. Dig. 49, 14, 29: qui delatorem redimit, "who bought off the informer."

4. **nullo inflectatur potentium supercilio:** this tropical use of *inflectere* in the sense of "influence," "prevail upon a person," etc., is mostly Poetic and Silver Latin. Merguet cites for Cicero only Mur. 60: ut corrigendus potius quam leviter inflectendus esse videare.

5. **culpae pretia discriminat:** in this sense of "reward" (for guilt), "punishment," *pretium* is Poetic in Early, Class. and Silver Latin, being cited for Liv. Andron., Plaut., Ter., Hor., Iuv. Cf. Plaut. Men. 975: molae [magna] lassitudo, fames, frigu'durum, haec pretia sunt ignaviae; Iuv. 13, 105: ille crucem pretium

sceleris tulit, hic diadema. For a similar use of *praemium,* cf. Sen. Phoen. 590: ille praemium scelerum feret. Cf. the use of the Gk. μισθός and τιμή. The phrase *pretium culpae* is not given in the T. L. L., but a parallel phrase, *praemium culpae* is cited for Phaedr. 2, 2, 6; Iuv. 8, 119. Cf. T. L. L. IV 1305, 69. In the sense of *diudicare, discriminare* is cited for Varro, Seneca, and Late Latin. Cf. T. L. L. V 1363, 15 ff.

6. **contulerit . . . exigit:** on the tense and mood of *contulerit,* cf. Sect. 1, n. 9. For the thought, cf. Luke 12, 48: omni autem cui multum datum est, multum quaeretur ab eo: et cui commendaverunt multum, plus petent ab eo.

7. **Saul privato:** for the allusion, cf. 1 Kings 9, 21 ff.

8. **mandatum non custodivit:** the expression is scriptural. Cf. 3 Kings 13, 21: Et non custodisti mandatum.

9. **regnum amisit et spiritum:** for the allusion, cf. 1 Kings 31. For the phrase *spiritum amittere,* cf. Cic. Nat Deor. 3, 35: non intereant (corpora) umore aut spiritu amisso. It seems to be rare, the common expressions being *amittere vitam, amittere animam.* Cf. T. L. L. 1, 1924.

10. **multos reges gentium . . . fecit e populo patrum esse captivos:** note the striking hyperbaton here in the separation of *gentium* from *captivos.* In the sense of "pagans," "the gentiles," *gentes* is Eccl. Latin. Cf. K.-Schm. 620; F. Cramer, Was heisst "Leute"? Archiv VI 341-376. On the use of the infin, with *facere,* cf. Sect. 57, n. 13. The word *populo* is used here in the sense of the "people of God," "the chosen people," as often in the Old Testament. For the historical allusion, cf. 4 Kings 17, 23-25.

11. **propter perfidiam:** in addition to its Class. significance of "disloyalty," "treachery," "perfidy," *perfidia* acquires among eccl. writers the new meanings of "disloyalty toward God" "a turning from the true religion," "heresy," etc. Cf. Goelzer, (St. Avit) 423.

12. **historia:** for the allusion, cf. 3 Kings 21, 19.

13. **ingratum caelestibus beneficiis:** in the sense of "ungrateful for," "unthankful for," the adj. *ingratus* is followed in Class. Latin by *in* or *adversus* with the acc. (one instance is cited for

ingratus with the gen.: Verg. Aen. 10, 666: ingratus salutis). The employment of the dat. is Late, and confined to the eccl. writers. Cf. K.-Steg. II 1, 314 b and 444; (especially) St.-Schm. 377-378.

14. **infra omnem inopiam redactus:** for the phrase, cf. Ter. Heaut. 929: quam hic per flagitium ad inopiam redigat patrem; and for a similar use of *infra,* Ter. Eun. 489: tace tu, quem ego esse infra infumos omnis puto.

15. **canum successit asperitas:** the lexica do not seem to cite any examples for this absolute use of *succedere* in the sense of "take the place of," etc. Used of animals, *asperitas* is cited in the T. L. L. only for Sen., Plin., Macr., and Ulp. Cf. T. L. L. II, 823, 10-16.

SECTION 70.

1. **illud oritur quaestionis:** the use of the part. gen. with the neuter pronouns *id, hoc, illud, idem,* etc., is found to some extent in Class. Latin but, for the most part, it seems to be a construction of the popular language. Cf. K.-Steg. II, 1, 431-432; St.-Schm. 364. Cf. Caes. Gall. 7, 5, 5: id consilii; Cic. Epist. 9, 2, 2: tibi idem consilii do, quod mihimet ipsi.

2. **dominum dixisse ad Heliam:** for the phrase, cf. Sect. 51, n. 1.

3. 3 Kings 21, 29. The present passage is adopted by Sabatier as the Old Version reading for this verse.

4. **dicimus quia valet . . . paenitentia:** on the use of a *quia* clause in place of the acc. and infin., cf. Sect. 4, n. 1. Note that *paenitentia* is used in its Christian sense of "repentance for sin." Cf. Luke 13, 3: Nisi paenitentiam habueritis, omnes similiter peribitis.

5. 3 Kings 21, 27. This passage is taken by Sabatier as the reading for the Old Version.

6. **deum misericordia commoveret:** cf. the Ciceronian phrase, misericordia commoveri: Verr. 4, 87: multitudo, misericordiaque commota; Cluent. 24: animi . . . misericordia commoventur; Muren. 65; misericordia commotus ne sis.

7. **mutaret sententiam:** a Ciceronian phrase. Cf. Cic. Leg. Agr. 2, 16: mutabo meam sententiam, and for further examples, cf. Merguet s. v. *muto.*

8. **inflexit dominum:** on the fig. use of *inflectere,* cf. Sect. 69, n. 4.

9. **oraculum:** on the use of this word to signify a scriptural utterance, cf. Sect. 72, n. 18.

10. **Achab victus est et occisus:** for the allusion, cf. 3 Kings 22, 34-37.

SECTION 71.

1. **considera quia . . . habebat:** on the use of a *quia* clause for the acc. and infin., cf. Sect. 4, n. 1.

2. **unius inflammabatur arbitrio:** in its trop. sense, *inflammare* is a favorite word with Cicero. Cf. Merguet II, 692. For the allusion, cf. 3 Kings 21, 25: concitavit enim eum Jezabel uxor sua.

3. **convertit cor eius:** the phrase is scriptural. Cf. e. g. Psalm 104, 25: convertit cor eorum ut odirent populum.

4. **execrabilem:** in this pass. meaning of "execrable," "accursed," Silver and Late Latin, being cited in For. only for Val. Max. and Pliny. For further instances in Ambrose, cf. Off. 3, 9, 65; Laps. Virg. 6, 23; Epist. 2, 13. In its act. sense of "execrating," it is cited only for Livy.

5. **mutabilis:** the adj. is Class. but comparatively rare. It occurs 3 times in Cic., twice in Hor., and twice in Verg. For. cites further: Liv. 2, 7; Val. Max. 6, 9, n. 14; Decl. In Catil. 16. B.-G. add one instance each for Ov. and Tac.

6. **confessionis . . . confitenti:** on these words, cf. Sect. 66, notes 6 and 9.

SECTION 72.

1. **servavit . . . tenorem sententiae suae:** the phrase *servare* tenorem is cited first for Verg. Aen. 10, 340: hasta fugit servatque cruenta tenorem. For further instances, cf. Liv. 30, 18; Ov. Ars 2, 729; Quint. Inst. 10, 7, 6; Colum. Arb. 2, 2. The subst. *tenor* is cited first for Cicero, who employs it but once (Orat. 21: is uno

tenore, ut aiunt, in dicendo fluit). It is found, subsequently, in Verg., Liv., etc. (cf. above), who use it in its literal sense of "course," or in kindred transferred meanings. Finally, among the Jurists, it is employed in the specific sense of the "connection," "content," "tenor" of a law, as in the present passage. Cf. Hermog. Dig. 42, 1, 46: auctorum verba emendare tenore sententiae perseverante, non est prohibitum.

2. **beneficia . . . divina:** this phrase (used here naturally, in a Christian sense) is cited first for Cic. Nat. Deor. 3, 66: (rationem) quam vos divino beneficio homini solum tributam dicitis. For further examples, cf. T. L. L. V 1620, 23-24. For a similar combination, cf. Sect. 69 above: caelestibus beneficiis; Ambr. Iob 3 (4) 7, 22: caelestibus . . . beneficiis.

3. **beneficia circa se:** this use of *circa* for *erga* is confined almost entirely to Late Latin, being cited before Fronto only for Plin. Epist. 5, 13, 1; ibid. 6, 21, 6; Cels. Dig. 37, 6, 6, 6. Cf. St.-Schm. 403; K.-Steg. II, 1, 543-544; T. L. L. III 1091, 55 ff.

4. **intulerat bellum rex Syriae:** the omission of a dat. after *bellum inferre* is unusual but Class. Cf. Cic. Phil. 5, 24: qui illum, ne si ita quidem venisset, ut nullum bellum inferret, ferre potuissent. . . . For the allusion, cf. 3 Kings 20, 1 and 29 ff.

5. **servatus ad veniam:** Cicero uses the expression *servare ad* . . . several times. Cf. e. g. Verr. 5, 3: sed ad iudicum crudelitatem videretur esse servatus. Cf. Merguet 1, 76 s. v. *ad.*

6. **divinae sententiae:** a pagan phrase used with a Christian meaning. Cf. Cic. Mil. 8: eum . . . divina . . . sapientissimae deae sententia liberatum. For further instances, cf. T. L. L. V 1622, 82-83.

7. **fuerat monitus:** on this form of compound tense. cf. Sect. 37, n. 19. Cf. *monitus erat* just below.

8. 3 Kings 20, 22. Sabatier cites this passage as the only source for the Old Version reading of this verse. The Vulgate has: et scito, et vide quid facias; the Greek: γνῶθι καὶ ἴδε τί ποιήσεις.

9. **monitus erat eo quod . . . deberetur:** on the use of a clause introduced by *eo quod* instead of the acc. with infin., cf. Sect. 7, n. 9.

10. **gratiae caelestis:** a Christian phrase. It is cited first for Hil. Comm. in Matt. 14, 11: et explendorum caelesti gratia apostolorum numerus destinabatur. For further instances, cf. T. L. L. III 72, 32-33.

11. **quoniam dixisset,** etc.: in this passage, Ambrose either follows a version quite different from the Greek and the Vulgate, or quotes from memory and simply gives the general sense of the Biblical account. Cf. Sabatier: Unde apparet Ambrosium supra sensum magis expressisse quam verba. According to the Greek and the Vulgate, it is the servants of the king—not the king himself—who say all that follows.

12. 3 Kings 20, 23-24. In Ambr. Epist 30, 2, we find: Deus enim montium est, et non Deus vallium. That and the present passage are the only ones cited in Sabatier for the Old Version reading of these verses. Cf. the Vulgate: Servi vero regis Syriae dixerunt ei: Dii montium sunt dii eorum, ideo superaverunt nos; sed melius est ut pugnemus contra eos in campestribus, et obtinebimus. Tu ergo verbum hoc fac: Amove reges singulos ab exercitu tuo, et pone principes pro eis.

13. **ut illis et potentiam regis auferret:** the clause depends on *monitus erat* above. For the allusion, cf. 3 Kings 20, 28.

14. **denique:** for *denique* in the sense of *itaque,* cf. Sect. 55, n. 3.

15. **primo congressu vicit:** for the allusion, cf. 3 Kings 20, 20.

16. **secundo vicit:** cf. 3 Kings 20, 29 ff.

17. **quando . . . reddidit:** the use of *quando* as a temporal particle in the case of a single definite event is rare but Class. Cf. K.-Steg. II, 2, 365.

18. **vincendi eius evidens resultavit oraculum:** note the hyperbaton in *vincendi . . . oraculum.* The verb *resultare* is Poetic, Silver, and Late Latin. Cf. K.-Schm. s. v. It is a favorite word in Ambrose (I have noted 23 instances, and this number is by no means complete), who uses it especially of the prophecies or utterances of Scripture, and of the voice of God. Cf. Ambr. Hel. 1, 1: divinum . . . resultavit oraculum; Cain et Ab. 1, 7, 28: in huius-

modi sententiam resultante oraculo; In Luc. 6, 8: cantaverunt ergo prophetae . . . publicae salutis oracula resultantes; Hex. 3, 1, 5: in quo divini modulamen resultet oraculi; Spir. 2, 12, 131: divina vox resultat; Virginit. 18, 118: divina vox resultabit; Spir. 3, 14, 99: vox Dominica resultaverit; In Psalm. 61, 2: divina sententia resultavit; In Psalm. 118, 10, 8: caelestis sententia resultavit; Abr. 2, 7, 48: Ideoque huiusmodi responsum divinum resultavit.

19. **dicente uno ex filiis prophetarum ad proximum suum:** cf. 3 Kings 20, 35 (Vulgate): Tunc vir quidam de filiis prophetarum dixit ad socium suum in sermone Domini. *proximum suum* seems to be a literal rendering of the Greek: *τὸν πλησίον αὐτοῦ.*

20. 3 Kings 20, 35-36. This passage is cited by Sabatier as the only source for the Old Version reading of these verses.

21. **post hoc:** the use of *post hoc, id, illa, quae,* for *postea,* is Poetic, Silver, and Late Latin. Cf. K.-Schm. s. v. *post;* (especially) St.-Schm. 397; K.-Steg. II, 1, 535.

22. **adstitit ante regem:** in the sense of *adesse, adstare, assistere* is Poetic, Silver, and, especially, Late Latin. It is particularly common in the eccl. writers who were influenced by its frequent use in the Latin Versions of the Bible.

23. **dixit ad eum:** cf. Sect. 51, n. 1.

24. 3 Kings 20, 42. This passage is the only source for the Old Version reading cited by Sabatier. For *virum exterminationis,* the Greek has: *ἄνδρα ὀλέθριον*; the Vulgate: virum dignum morte.

Section 73.

1. **liquet . . . quod . . . servet, sed impios . . . damnari:** note the use of the *quod* clause here for the acc. and infin., and the acc. and infin.—the Class. construction (cf. K.-Steg. II, 1, 695 ff.)—immediately following. No difference whatever, it seems, is felt in the use of the two constructions. However, the acc. and infin. after *liquet* is the more common usage in Ambrose. In twenty-six instances which I have noted in a rapid reading of his works, the acc. with infin. occurs 16 times; *quod* with the subjunct., 7 times; *quod* with the indic., twice; *quia* with the indic., once. For the use of a *quod* clause for the acc. and infin., cf. Sect. 4, n. 1.

2. **circa indignos:** on this use of *circa,* cf. Sect. 72, n. 3.

3. **promissa servet:** for the phrase, cf. Cic. Off. 3, 92: pacta et promissa semperne servanda sint.

4. **praevaricatione:** used here in its eccl. sense of "transgression," "violation of the law" (of God). Cf. Kaulen 25.

5. **praevaricationis laqueos evaserint:** the use of *laqueus* in the sense of the "snares of sin" is very common in the eccl. writers, who were influenced by the Bible. Cf. 2 Tim. 2, 26: Et resipiscant a diaboli laqueis. The trans. use of *evadere* is cited first in Prose for Livy. Cf. K.-Schm. s. v.

6. **taliter:** a rare word. It is cited in For., Harper, and B.-G. only for Plin. 35, 124; Mart. 5, 7, 3; Pall. 9, 8, 1. Cf. also Souter, Pelagius, 112.

7. **bono opere:** a Christian phrase. Cf. 1 Tim. 5, 10: In operibus bonis testimonium habens . . . si omne opus bonum subsecuta est.

8. **omnipotentis:** before Apuleius, the word is almost exclusively Poetic, being cited in Prose only for Val. Max. 1, 6, 12. It is especially common in Eccl. Latin, where it is used, naturally, as an epithet of God. (It occurs 79 times in the Vulgate).

9. **accipere mereamur:** the use of the infin. after *mereri* is Poetic, Silver, and Late Latin. The Class. construction is *ut* with the subjunct. Cf. Dräger II, 331 (a number of examples are cited for Poetry and Silver Prose); K.-Schm. s. v. *merere;* K.-Steg. II, 1, 675. For further examples in Ambrose, cf. Iob 2 (3) 1, 1: deo placere meruerunt; Abr. 1, 7, 60: ut meruerit audire.

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VITA.

Martin Rawson Patrick McGuire was born at Whitinsville, Mass., December 30, 1897. He received his early education in the public schools of Uxbridge, Mass. In September 1916, he entered Holy Cross College, Worcester, Mass. In July 1918, he enlisted in the U. S. Army at Plattsburg, N. Y. From September 16, 1918 to April 2, 1919 he served as a 2nd Lt. Inf. U. S. Army at Camp Grant, Ill. In June 1921, he received the degree of Bachelor of Arts from Holy Cross College, Worcester, Mass. From September 1921, to June 1924, he taught Latin, Spanish, and History at Georgetown Preparatory School, Garrett Park, Md. He entered the Catholic University of America in September 1924, from which institution he received the degree of Master of Arts in June 1925. During his course at the Catholic University he has attended the lectures of Professor Roy J. Deferrari, Ph. D., in Latin and Greek; Associate Professor J. Marshall Campbell, Ph. D., in Greek; Associate Professor Graham Reynolds, Ph. D., in Latin; Reverend James A. Geary, A. B., in Comparative Philology; and Professor Joseph Dunn, Ph. D., in Old, and Middle Irish.

ERRATA

P. 93, l. 19: *He made be the . . .* : read: *He* made me the . . .

P. 114, l. 8: *cf. Kings . . .* : write: *cf. 3 Kings . . .*

P. 145, l. 13: *cf. Bas. 264, 64 BC, . . .* : Delete *64* before *BC.*

P. 226, l. 6: ʿΙσραὴλ: read: ʾΙσραὴλ.

P. 244: *increpation:* read: *increpatio.*

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